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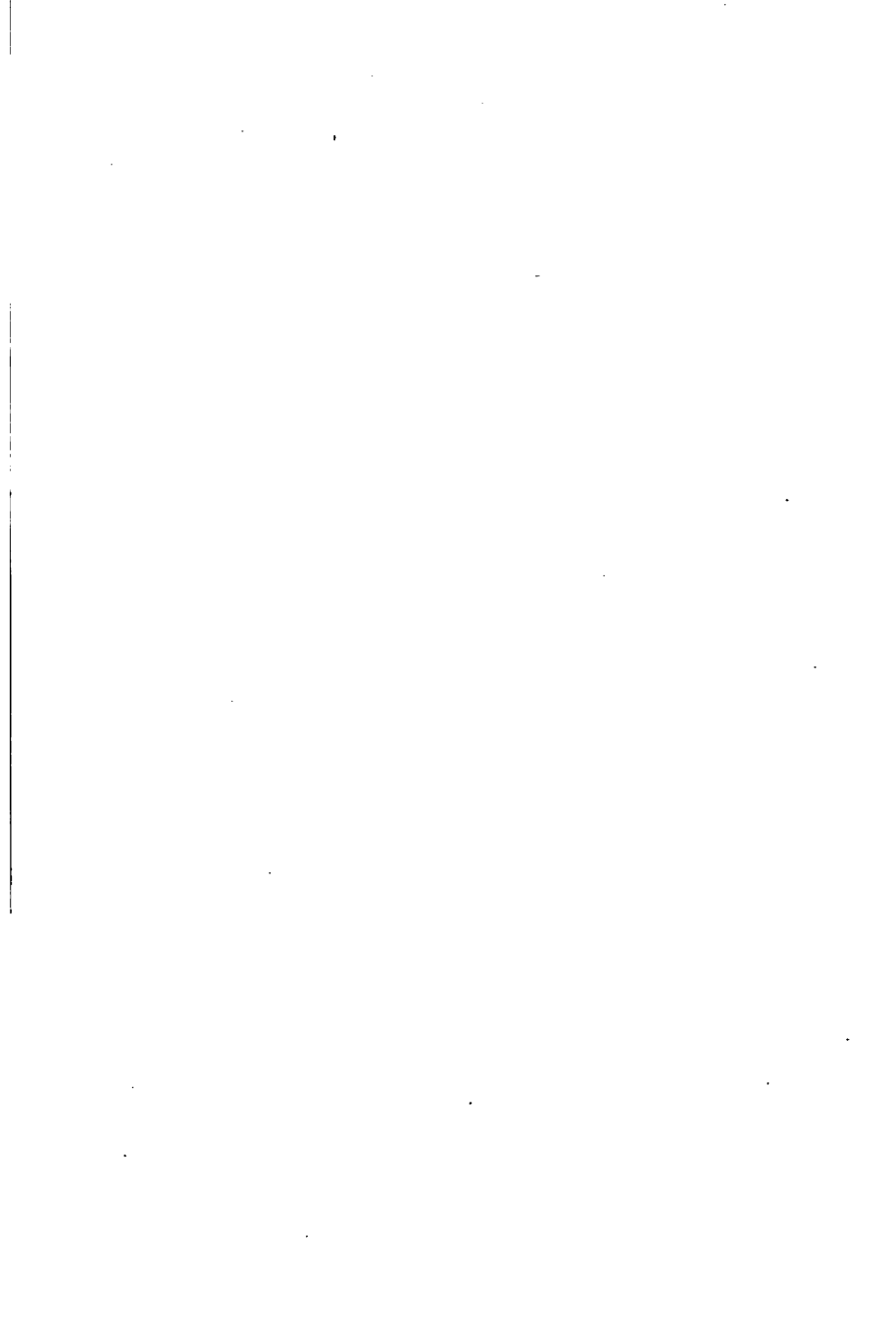
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Nov. 1900

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Sincerely yours  
James J. Edwards

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# ADDRESSES

101542

EDUCATIONAL, POLITICAL, SCIENTIFIC,  
RELIGIOUS

BY

J. T. EDWARDS, D.D., LL.D.



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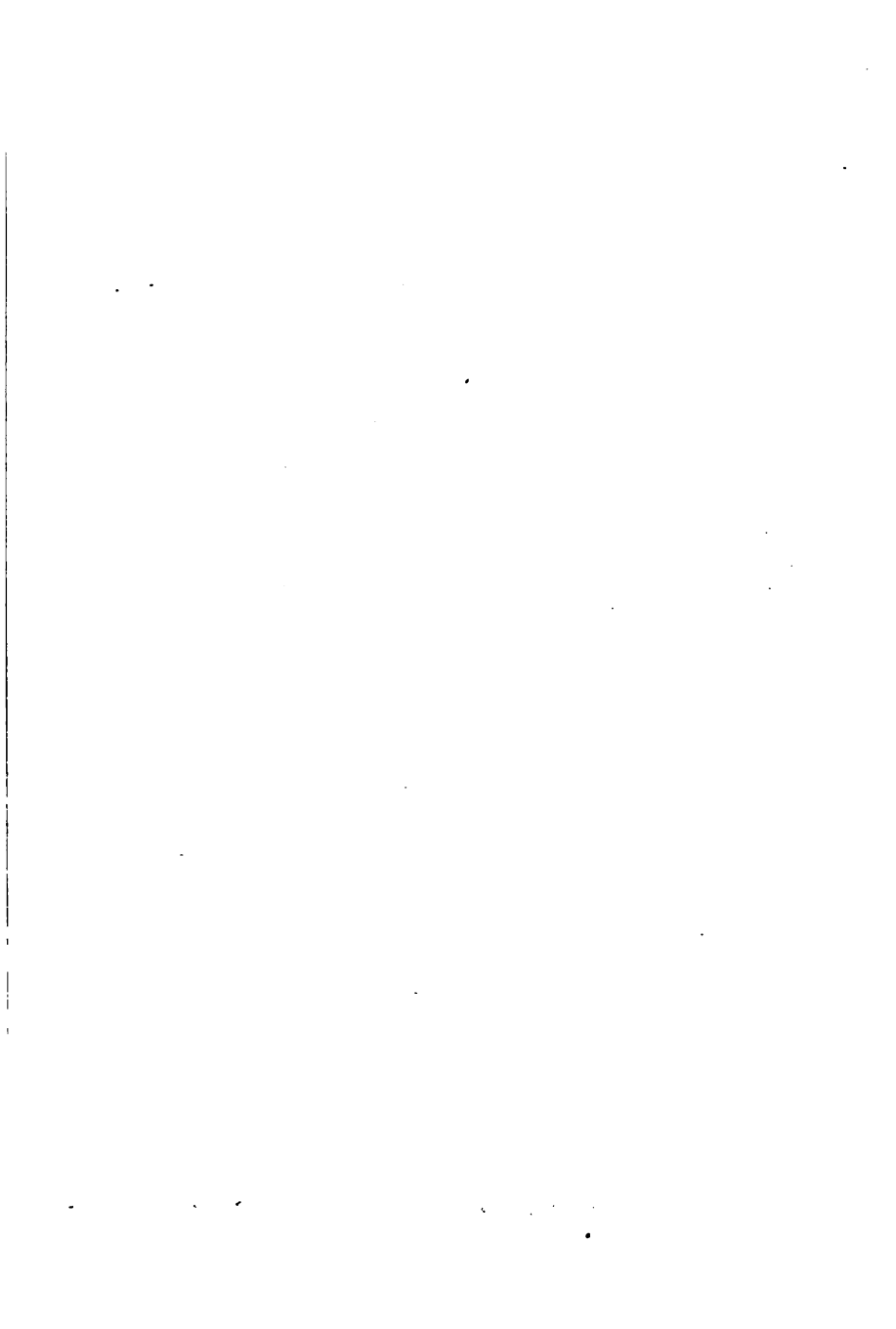
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## INTRODUCTORY NOTE.

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MOST of the speeches and several of the more formal addresses in this volume were delivered extemporaneously, and are printed from stenographic reports.

In some instances dates and places have been mentioned in connection with the discourses to aid in understanding the circumstances under which they were given.

J. T. E.

MCDONOGH SCHOOL, MCDONOGH, MD.

*July 1, 1896.*

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taught their braves to be marvelously skillful in the athletic feats of the chase.

The results of these modes of training, however, have not been men of symmetrical powers, but warriors, merchants, swift and skillful hunters. Whether it is possible to form a people whose national characteristics shall exhibit no one-sided proclivity, but possess a broad, harmonious, and generous culture, is a problem not yet solved, and one which finds but little prospect of solution in some aspects of American scholarship.

Let us not be misunderstood; it would be absurd to deny that vast improvements have been made in methods of instruction, and great progress in the acquisition of knowledge, but it must be remembered that our advancement should be measured by our opportunities.

With the results of the past to teach us, and the riches of accumulated learning spread out before us, we may readily secure all solid and valuable attainments.

We have boasted much of the superiority of American schools, but not a little of this praise has been based upon a superficial view of the object of education.

There can be no question but that in the universality of school privileges we are incomparably in advance of the past.

We glory that in our country the child of the laborer sits on the same bench with the son of the millionaire. This is the result of free institutions.

There is not so much difference as many suppose, however, between the teaching of to-day and that of former times.

Good teachers have always been found, and poor ones, alas! have never been wanting.

It is doubtless fair to judge a teacher by his school, and a plan for imparting instruction by the scholars

which it produces. Socrates formed the minds of Plato and Alcibiades. Cicero and Demosthenes, trained by the schools of their age, are yet the unrivaled orators of all time.

Thucydides remains the prince of historians, and Homer the father and the king of song. The *Æneid* of Virgil is as fresh to-day as the *Idyls* of Tennyson.

Yet all these are the products of a remote age.

Do not say that such mental greatness necessarily belongs to that age; circumstances of the time may affect but not control this result, for mind is ever the same, and the laws of its development unchanging. We insist that he who succeeds in bringing to perfection the faculties of the soul must be a great teacher, and the methods which accomplished this result, superior.

The schools of our own country are much more numerous and easy of access than those of England, but when shall America give to the world such enduring products of vast scholarship and cultivated genius as that country has furnished?

Embracing every variety of thought, her literature and science are the glory of her people and the priceless heritage of man.

Her poetry teems with the refined images of the imagination, the flash of wit, and the sublime creations of the epic muse. Her oratory glows with the fervid heat of a lofty eloquence; her philosophy has become the teacher of nations and the guide to much of their material progress. The variety of her poetry, eloquence, philosophy, history, and metaphysics stands to-day a perpetual monument to the praise, not alone of English genius, but of English training. In contrast with these sturdy products of intellectual vigor, how slight appear the results of American culture.

True, our annals are not unadorned with the name of

the historian and poet ; but when we remember the universality of education, might we not expect, even at this early day, that their number would be larger and their merit greater ?

From the multiplicity of books and the prevalence of schools we have inferred the existence of great mental vigor. This does not necessarily follow. The fact that a person is surrounded by books, and even reads them, does not make him a thinking, educated man. We are a reading, but not a thinking people. Consult our libraries and booksellers, and the subscription list of our journals, and we shall find that the youth of our country are devouring that which costs little effort at digestion ; the love tale, the feverish tragedy, are read for their plot and coming out, while our newspapers, with almost arbitrary sway, govern minds which are too feeble or too lazy to think for themselves.

How many of our people read for the thought, for the glowing truth, for the inspiring principles, which our great standard works contain ? Call you this culture ? Nay, culture is stronger and nobler ; it is both critical and creative ; it gives the power to judge and to do.

Newspapers, magazines, novels, and novel histories, are not the food from which thinkers are made.

There is, to be sure, among the masses of our people, especially among the young, a certain facility of expressing the commonplaces—a surface acquaintance with facts, mixed with a little arrogance and dash, which may sometimes assume the appearance of wisdom ; but it is not difficult to discover that this is plated ware—the real value is wanting.

We are fond of repeating that the boy of to-day is wiser than all the philosophers of the past ; that the lad of sixteen knows more of astronomy than Galileo, of chemistry than Roger Bacon.

These truths, wrested with difficulty from the realm of ignorance, are indeed his; but let us not suppose, because he thus possesses the well-ascertained facts which by the learned of the past were but dimly seen, that he is greater than they. He might form these worthies into a class and give them instruction in physical and moral science and political economy, yet he would be but the intelligent parrot, repeating what he has learned.

Shining pearls may glow among the tresses of a merry girl, yet she has not the heart of courage, nor the arm of strength which brought them from their hiding place. Many an imbecile has fallen heir to wealth which was won by the long labors of a self-denying father.

Some minds are like Christmas trees, displaying all manner of fruit which they never produced. Our American people are characterized by industry, thrift, and rapid growth in some directions. Young America, with a bold, free spirit, pushing his daring way ever forward into new fields and greater enterprises, is the impersonation of the adventurous enthusiasm and energy of our national progress. Here is great activity, and its results are grand and substantial too. It turns up the prairie, levels the forest, lays the Atlantic cable, builds a Pacific Railroad, and rears a city in a decade. We are rich in all the elements of material prosperity, yet it is worth an honest inquiry whether this rapid acquisition of wealth, this great advancement of scientific knowledge, is likely to accomplish all that might be desired for American civilization; nay, more, if they are not naturally associated with great and important evils against which it is the duty of the educators of our land to guard. The serious charge of attacking the Christian faith and conveying degrading ideas of man's origin

and destiny has been made against the advanced students of physical science. Without believing that such will be the ultimate result of their investigations, we ought still to remember that these studies cannot, of themselves, solve the deepest mysteries of human life nor supply the most urgent wants of the soul.

There is another phase of American life which demands the attention of every instructor, namely, a tendency to lower the standard of scholarship. Education, first embracing the knowledge which supplies mere animal wants, should approximate more and more to its perfect ideal, the unfolding of the true, beautiful, and good for their own sake. No one, however, familiar with our schools has failed to observe that within a comparatively short time a change has taken place in the spirit and purpose of our students. They now eagerly seek a certain efficiency which they wish to secure in the shortest possible time, without reference to other attainments.

They wish to become merchants—men of business—at a time when they should be preparing themselves for solid success and permanent usefulness. “Make me a bookkeeper, teach me the technicalities of trade;” as if learning to record the sale of a bale of goods, or to write a receipt, could furnish all the endowments essential for the right conduct of even mercantile affairs. Are we to become a nation of money-getters—of money-seekers rather?—for such preparation does not insure even the richest financial rewards. The prospect of immediate wealth and the social position it secures presents an attractive picture to the young, which is but poorly counterbalanced by the sober realities of a thinker’s life. Yet who does not see that such a spirit will be destructive of the most valuable progress? Out of it will grow selfishness, narrowness, mental barren-

ness, and national decay. We do not demand nor expect that every youth shall obtain a liberal education, but it should be our high aim so to develop the faculties as to render the young capable of becoming self-sustaining, intelligent men, worthy the high trust of American citizenship.

The character of our institutions is such as to demand independence of thought. As it is our boast that the most honorable positions are open to all classes, it is not less true that no individual can foresee that he may not at some time be called upon to meet the gravest responsibilities. The teacher should aim so to develop the physical, mental, and moral powers of youth that whenever called upon they may vigorously and effectively use them. Not instruction, not the cramming of the mind with facts, or a multiplicity of studies, but personal power, should be the vital aim. Here lies the greatest fault of our schools. We have been considering more the materials with which we are to deal, than the nature of the powers we are to unfold. A smaller range of studies, rightly applied, would have produced better results.

Great men have always astonished the world by the paucity of the means with which they have achieved their great successes. A few broken phials and an old retort served a renowned chemist; one of the world's greatest artists dug his paints from the back of the pope's garden. The planet Vulcan, which had defied the scrutiny of monster reflectors, was revealed to the eye of a village physician by a homemade telescope. Success lies not always in the perfection of the instrument, but in the correctness of its use.

In matters of such importance as the education of the human race, the qualification of the instructor should be nothing less than an intelligent understanding of the

nature of the human faculties and the laws of their development. We demand this knowledge of the subject in occupations far less important. A physician must understand the anatomy of the body, the relation and dependence of its parts; the farmer must comprehend the nature of soils and their appropriate fertilizers, the rotation of crops, and the fitness of different lands to yield their respective harvests. The teacher should be equally well informed concerning his own work if he would make the soil of the mind yield its richest increase. How many teachers there are who never distinctly predicated the thought, "This child is threefold in its nature; it has body, mind, and heart; its spiritual being consists in thinking, feeling, willing." As the embryotic plant held within the shell of the acorn contains all the parts of the mighty oak, so the youngest child possesses all the faculties of matured manhood. In this respect there is no advancement. One mind is the model of all. Emerson says that we first have instinct, then opinion, then knowledge, just as the plant first has root, then flower, then fruit.

While metaphysical distinctions may thus chronologically mark the unfolding of human faculties, we can really detect no difference in the time of their beginnings. The parts of this wonderful machine, the human mind, are so mutually dependent that the activity of one at once sets in motion the others. The simplest act of a child may involve the three departments of its nature. The plucking a red rose for its mother implies perception, comparison, taste, will, and is suggested by affection. Nor is there so great a difference in the activity of mental faculties as many suppose. It is true that in youth the perceptions are quick, and the reason must be educated through the senses. These avenues of the soul are ever thronged

with an eager multitude that come with messages of truth and beauty, displaying rich wares, rare colors, musical sounds, exquisite forms, sweet flavors, and fragrant odors, as if to invite the young mind to go forth and revel in the delights of external nature, and it is not loath to go. But these messengers of sense should not be like vagrant gypsies who beguile the unwary child from home, but like a fond nurse who leads its footsteps back to the mother's arms.

The Pestalozzian theory of object teaching has undoubtedly added much to the power of education, by directing the attention of teachers to the necessity of apt and full illustrations. In this, however, it has given us no new method of conveying abstract truth, but has opened anew one of the old paths which had become somewhat unfamiliar.

Sense should undoubtedly be the schoolmaster of reason. While we avail ourselves of all the aid which this system furnishes, let us not make the mistake of unduly esteeming its advantages, or forget other aspects of culture not less important. Nature will do much of this work for the child, while there are other germs of power which must be quickened into vigorous life by the teacher's hand.

Our writers upon education dwell at length upon the activity of the percepts in children, but let us examine and see if this is not more in appearance than in fact. Is not the imagination then exceedingly vivid? Watch the bright face of a child, as the mother tells her tale; how perfect the conception of its mirthfulness; or, if sad, the little form trembles in sympathy, and, conceiving the catastrophe long before it is announced, quivering lips and tearful eye are hidden in the mother's lap.

The intuition of right and wrong in the mind of a

child, as far as it knows, is as strong and distinct as in later life. Many have read the beautiful anecdote told by Theodore Parker of his boyhood, when a voice seemed to fall audibly on his ear, restraining him from wrong, and when he ran home in alarm to tell his mother, she said it was the voice of God in the soul, and if not heeded would grow fainter and fainter till it died away.

Think you Sir William Hamilton or Victor Cousin more clearly apprehended the idea of space, self-existence, unity, or power than does a child, though the latter might be altogether unable to clothe his thought in the language of the schools? Nor are the percepts any more active than the will.

Watch its exercise in the first effort of infancy. See its power in an ungoverned child. Does it not need education and restraint? It should receive as careful study from the teacher as do the senses, for upon its right government depends the weal or woe of the immortal being. If this work is left undone now it is undone forever.

The sensibilities, also, are intense and active at an early age. Love, hate, fear, anger, selfishness, generosity, even avarice and ambition, can all be discovered in the mere child. These are to become either elements of power or weakness, of success or failure. They are to fill life with satisfaction or with bitter regrets.

If we consult the records of crime or the biographies of the good, we shall discover that the seeds of unholy passions, as well as of noble desires, were sown in the days of youth.

Many a parent has lived to see an evil tendency which he left unchecked afterward manifest itself in gigantic crime.

The good and great have not unfrequently traced the

beginning of their career to the impressions of their earliest days. "All that I am," said the martyr Lincoln with tears in his eyes; "all that I am, or hope to be, I owe to my angel mother. Blessings on her memory!" And yet she died before he was ten years old.

Irving, when a child, was taken in the arms of his nurse to a house where Washington was staying. The great general placed his hand upon the boy's head and gave him his blessing. He declares that ever after he seemed to feel that soft caress, and in later life acknowledged its influence by the last crowning act in his noble career, the production of his matchless life of Washington. It was no idle boast of the old teacher of the cornfield school, alluding to this great chieftain, that he taught his young idea how to shoot, but was based upon the trite truth that as the twig is bent the tree's inclined.

Human experience sustains us in repeating that all the sensibilities are intensely active in early life, and their proper education has a most direct influence upon human happiness.

Here, then, is the work which the teacher has to do. Taking the child as he comes from the home-school, he is to draw forth, symmetrically, all the powers of his wonderful being. It is no slight labor, but he is the best teacher who most closely approximates to this high ideal. As it required the hand of a Beethoven to bring forth all the music of which his instrument was capable, so none but a master hand can awaken the varied harmonies of a human soul.

Our most elementary schools, then, should neglect neither body nor mind, neither intellect, sensibilities, nor will.

Let us discard at once the idea that the life of a child is a mere animal existence. He is already in faculties

a man; nay, an angel. He is not to be taught by globes, maps, and pictures alone, but by sympathy and love, beauty and goodness, direction and restraint. He is not to be pointed to external nature only, but to filial affection, patriotism, friendship, the contrasts of virtue and vice, truth and falsehood, aye, to look within and listen to the voice of conscience, to look above and remember God.

A school should be democratic in its character. In its organization the child should be regarded as the unit. The habit of classification, while perhaps necessary, and in some respects advantageous, may lead to serious evils.

Some teachers regard the school as the unit. The school is to be put through certain exercises and accomplish certain results.

It is the school that is good or bad, still or noisy, clever or dull. So with classes. The class is tardy or prompt, quick to learn or slow. This is arbitrary and often productive of disastrous results.

All instruction should consider the necessities of the individual.

Chemists tell us that there is in every substance an ultimate atom, the shape of which determines the form of the aggregated mass. It decides whether the combination shall be an uncomely stone or a perfect crystal. Thus the child determines the character of the school, as the man, in our government, the perfection of the nation.

In considering this subject we have not pretended to discuss courses of study or means of instruction; our aim has been, especially, to direct attention to the character of the individual to be educated.

What branches of knowledge are best adapted to purposes of education is a profound and separate inquiry.

Without considering that subject, we think it within the province of our schools so to train our youth that they will be able to exercise, intelligently, any of their faculties when an appropriate occasion shall be presented.

The American teacher should always remember that he is educating American citizens. Correct training will always have reference to the ultimate end in view. Fênelon, tutor of the Duke of Burgundy, heir to the throne of France, never forgot that he was training a king.

The humblest child in a village here is born to a kingly destiny. He will be called upon to judge, compare, to weigh questions of right and wrong, not unfrequently to decide in regard to the most momentous interests of the State.

When have not skillful and powerful leaders availed themselves of the ignorance and passions of the masses to accomplish the worst designs? The teacher should learn a lesson from the eagle—"she stirreth up her nest and beareth her young upon her wings"—she drops them, to test their strength, but does not let them fall, till inspired with confidence and disciplined by effort, they strike out on fearless pinions.

A republic demands a vigorous, self-sustaining style of manhood—clear and independent thinkers—but this self-reliance should be united with modesty and veneration. In these traits American youth are deplorably deficient. Pythagoras admitted to his school those only who obeyed their parents and had the art of keeping silence and listening. "He inculcated respect for women, simplicity in attire, severe honesty, devotion to ideas of beauty and virtue, and the blending of all the elements of character so that they should tend to a single end." In China, a pupil on entering school makes an obeisance to the statue of the holy Confucius

and then to the master. The subordination and respect for age which characterize English youth is far in advance of the practice in the United States. This peculiarity of our young people differs as much from modest and right-minded individuality as license differs from liberty. Our youth should be taught to reverence the higher, to think humbly of their own deserts and to respect the venerable. One of our writers upon culture has said, "Trust thyself—every heart vibrates to that iron string." A reviewer of the article replied in the language of divine truth: "'Blessed are the poor in spirit, for theirs is the kingdom of heaven.' 'When ye are weak, then are ye strong.' Trust thyself! No! mistrust thyself—trust God. Do thy humble duty, and call, the while, on the lofty Help that is above thee."

Thus laboring to instill into the minds of each generation right principles of conduct, the teacher becomes a power for good whose influence is immeasurable. If he would gather inspiration for his work, let him for a moment consider the results that will follow from ignorance or failure in performance of duty. Let him behold this great nation slavishly devoting its energies to the acquisition of wealth, with undeveloped sensibilities, neglecting the amenities of life, the clustering virtues of home, or sweet and noble charities; or, again, lawless and ungoverned in its passions, willful and reckless in its expression of popular sentiment—in short, let any of the elements of symmetrical culture be wanting in our national education and mark the disastrous results. The highest intellectual development is not incompatible with the profoundest moral turpitude. Shall we become what Rome was in the days of her luxury, or what France was in the days of her intellectual supremacy, when anarchy and irreligion vied with each other in the

commission of bloody and atrocious deeds? The schools of our land are to answer this inquiry. Not material wealth, broad lands, or mighty rivers can give permanency or true national glory. Already the people say, "There were giants in our early days, and they have had no worthy successors." Shall it be thus in time to come? Let the teacher answer. Touched by his magic hand, how glows the picture of the future! Visions of intellectual beauty rise before us. Science reveals new wonders, literature becomes rich in the products of enduring thought, virtuous and happy homes, adorned with sculpture and painting, resound with the music of a joyous people—while, over all, waves the banner of Christ, still moving forward to its peaceful conquests.

In this work of elevating and perfecting the standard of education the teacher must be the most powerful influence. Let us continue to foster symmetrical culture—brain, hand, and heart power—bearing in mind the language of Whittier to his beloved native State:

"The riches of the commonwealth  
Are free, strong minds, and hearts of health;  
And more to her than gold or grain,  
The cunning hand and cultured brain.

"For well she keeps her ancient stock,  
The stubborn strength of Pilgrim Rock;  
And still maintains, with milder laws  
And clearer light, the Good Old Cause!

"Nor heeds the skeptic's puny hands,  
While near her school the church spire stands;  
Nor fears the blinded bigot's rule,  
While near her church spire stands the school."

## II.

**The Psychology of Illustration.**

Delivered in the Hall of Philosophy, Chautauqua, N. Y., August 17, 1888.

**L**ANGUAGE is the most wonderful of all inventions. No other product of the human mind so perfectly displays its varied powers. Mechanical contrivances, industries, navies, and cities all show the resources of mind, but they lack the flexibility to express its amazing diversity of operation.

Under ordinary conditions ideas and words are inseparable. Each is essential to the other. It must therefore follow that a study of spoken or written expression will best unfold the nature of our thinking faculties, and a careful examination of our powers of thought alone can explain the phenomena of language.

Of all arts the finest is the power to convey knowledge skillfully; to make the thought of one become the thought of thousands. "Speech is silver, and silence is golden," never, except when silence, which may become a part of language, conveys a deeper truth than speech itself.

Who are those that most effectively employ language?

In the social circle, the schoolroom, the pulpit, on the platform, or in the study, the most skillful teachers are those who pursue the illustrative method.

Logic and learning, experience and wisdom, often count for little unless they are made clear and attractive by concrete illustration. All grades of culture and

every variety of taste but establish this truth. Beginning with recent examples furnished by speakers on this platform, ask the average hearer what he thought of Sam Jones's discourse, and he will answer that his quaint statement, that he should place his fodder where the little kid could get it as well as the tall giraffe, was good ; the college professor will comment on the statement of Phillips Brooks, that "the chessboard of humanity is white with black spots on it, not black, with white spots;" or on his figure of trees in winter without individuality until summer sunshine brings out for each its best traits, "even so the light of religion does not reduce all to a dead mediocrity, but touches the special springs of life and beauty in every soul." Cartwright takes an ax into the pulpit, and Everett intentionally upsets a goblet of water for illustration. The homely sayings of Abraham Lincoln, such as "swapping horses in the middle of the stream," will be remembered when his state papers are forgotten; and Webster's "Morning drumbeat circling the earth with one continuous strain of the martial airs of England," will stir the heart long after his elaborate arguments have ceased to influence men.

There is no department of discussion to which the illustrative method does not add interest and beauty. Sometimes the charm is in a certain quaintness of fancy. Thus, Lorenzo Dow, wishing to show how far we are responsible for our thinking, said, "We cannot prevent our thoughts coming, any more than we can keep the birds from flying over our heads—but we can keep them from building nests in our hair." Again, sometimes it shines out with unexpected brilliancy, as in the famous figure of the terrible Junius : "Private credit is wealth. Public honor is security ; the feather that adorns the royal bird supports its flight ; strip him of his plumage, and you fix him to the earth."

Literature, both ancient and modern, would be shorn of much of its force and beauty if robbed of its illustrations. Strike out the stirring metaphors of Job, the glowing imagery of Isaiah, the imperishable parables of our Lord, and we should grope among the ruins, as in a palace where the lights have been extinguished.

Poetry is ever seeking to make abstractions stand out in the light and freshness of the concrete. Thus, when Whittier would have us realize the glories of the harvest time, he sings :

“ We see our Father's hand once more  
Reverse for us the plenteous horn  
Of Autumn, filled and running o'er  
With fruit and flower and golden corn.”

From the delight which men everywhere find in stories, personal details, concrete statements, pictures, and figurative language, we may readily discover that there must be a natural harmony between the illustrative method of conveying truth and the powers of the human mind. If we can ascertain how our minds put forth their energies in obtaining truth we shall have secured a twofold good : First, the power to find it for ourselves, and, second, the most successful mode of imparting it to others ; a means of knowledge and a method of teaching. The human mind has but two sources of simple, original ideas. These are perception and intuition. The former supplies us with ideas of colors, flavors, odors, vibrations, hardness, softness, heat, resistance, distance, and the like. The latter gives us the idea of space, cause and effect, duration, the infinite, obligation, unity, existence, personal identity, and some others—ideas which spring spontaneously in the soul when the proper conditions are supplied. But these conditions simply furnish the occasion and not the

cause of their coming. All intuitions are simple, universal, and necessary. Humanity in this, as much as in any one thing, shows its unity. Other faculties may vary in their operations, but the intuitions do not depend upon education, and they must be just the same in all men as to the characteristics mentioned.

From what has been said it will be inferred that we have, by the claim set forth, denied that conception, memory, abstraction, judgment, imagination, and reason give us simple, original ideas. They either reproduce what already exists, as in the case of conception, or combine ideas to form new objects of thought, as in the operation of judgment, reason, and imagination. We sometimes talk of the building of a brain. Let us see how the mind builds itself and accumulates its stores of knowledge.

Independent of simple, original perceptions and intuitions, it would seem that all of our intellectual processes consist in obtaining knowledge in one of three ways, by discovering either resemblance, contrast, or relativity. The genesis of knowledge is to proceed from the known to the unknown, and in this process the mind always travels one of these great highways. I shall leave for others those exceedingly important questions: How can we readily bring our perceptions to the point of retrospection, as conceptions? or, How can we aid the memory, or obtain the power of abstraction, or attention? My task is simply to show how frequently we gain ideas by observing resemblance, contrast, or relativity. Is any generalization possible without these! Can we otherwise form ideas of species or classify any mass of facts? No artist, whether poet, painter, architect, or musical composer, but follows along these lines in combining his conceptions to form his new creations of the imagination. So wrought Milton, Raphael, Angelo, and Beethoven.

The selection of a proposition in reasoning must depend upon resemblance, contrast, or relativity. Aristotle's dictum, the basis of all reasoning, the proposition that whatever is affirmed or denied of a class of objects may be affirmed or denied of every individual in that class, demands that we should be able to discover resemblance before we can declare that the minor premise is included in the major. Able reasoning and a skillful use of the imagination, therefore, both depend upon the power to discover the adaptation of facts, principles, or conceptions to the demonstration proposed in reasoning, or the complex whole which the imagination seeks to build. It certainly follows that the habitual observation of phenomena with reference to resemblance, contrast, and relativity will tend to that natural and orderly arrangement of knowledge which will be of advantage in these departments of mental effort. The same would be true in the cultivation of memory and judgment.

But perhaps the importance of these three great laws of association may be more clearly shown by noting the frequency of their application in five specific fields of observation.

#### LANGUAGE.

What is predication but the assertion of resemblance, contrast, or relativity? Usually we attribute of the subject of a sentence either its class, action, state, or modification. Either statement generally involves one of these three conditions of thought. Indeed, the very office of the copula, which exists in every predicate, either expressed or understood, is to bind one thing to another in a normal relation. All comparison of adjectives and adverbs implies relativity. Prepositions certainly show relations. I shall never forget the first

time a bright teacher asked me what was the relation of a certain preposition. From that hour the study of language became a hunt for truth—relations, relations! so many, with such delicate shades of meaning woven into the fine fabric of discourse. The Greek particles testify to-day to the marvelous flexibility of thought possessed by that brilliant people. These little words with their manifold relations are the keys which unlock for us the treasures of thought and sentiment in the literature of that land of genius. We study synonyms by observing both resemblance and contrast. Etymologies, also, could not be understood without the same process, and how valuable is that investigation which compares the present meaning of words with that which they once had—a subject delightfully treated by Dean Trench in his *Study of Words*.

#### WIT AND HUMOR.

It is conceded that one principal element of the ludicrous is the incongruous, a contrast, therefore; ideas not in harmony are suddenly brought together. Thus when consulting with his clergy about building around St. Paul's Cathedral a walk made of blocks of wood, Sydney Smith said, "We will put our heads together and the thing is done." The man who speaks broken English amuses us because his pronunciation differs from that usually given, or he may use a word out of its usual connection, as when the grateful Frenchman said to a kind family that had cared for him in his sickness, "May the Lord pickle you forever." The mock heroic, as in "The Rape of the Lock," brings out the same idea. We contrast the insignificance of the act of clipping off a lady's curl, and the prodigious fuss that is made about it.

In like manner burlesque degrades a noble object by

associating it with something that is contemptible. The pun contrasts two meanings in one word:

“ They went and told the sexton,  
And the sexton tolled the bell.”

An individual who cannot discover these relations is as incapable of appreciating humor as a person who is color blind is incompetent to discriminate between green and red. It seems incredible, but is nevertheless stated on good authority, that after John Bright had heard Artemus Ward's lecture on the Mormons, he seriously said, “I cannot understand what people find to admire in that lecture; the information is meager, his manner is desultory, and I cannot but question the accuracy of some of his statements;” yet this lecture was bubbling over with the ludicrous. Take these phrases as specimens: “Salt Lake should not be called the City of the Plain, for there are really a great many pretty girls there.” “Brigham Young had two hundred wives. He loved not wisely but too well; he loved two hundred well.”

How large a field these laws of mind cover may be further seen from our knowledge of

#### OBJECTS.

Each sense is jealous of its prerogatives. Colors cannot be perceived by the ear, nor sounds by the eye. Not less true is it that the proper objects of each sense, when they cannot be perceived because of their remoteness, must be brought to our comprehension by means of actual objects which resemble them. Here we reach the system of modern education as taught by Pestalozzi and Froebel, that fresh and admirable method which makes the brook tell of the river, the hill reveal the mountain, and, in general, that which is at hand become

the guide to that which is distant. Kindergarten schools, the doctrine that we must constantly experiment and closely observe phenomena in scientific study, "the comparative method," and the inductive method now advocated for investigation, all clearly indicate the trend of public opinion that each of these departments of educational work must be pursued along the line of resemblance, contrast, and relativity.

Another most efficient agent of illustration is the modern

#### PICTURE.

This has indeed tried to monopolize the very name illustration, and pictures are called "the illustrations," as if truth could have no other mode of elucidation than this. They are certainly a most prominent feature of modern literature. Reflect for a moment upon the beautiful art of picture making. How it has enriched the homes of men, bringing to them from near and far interesting and valuable information! Wood, stone, copper, and steel, the sensitive plate of the photographer, and the electrotpe of the laboratory have all been made to record, for the instruction of millions, resemblances, contrasts, and relations. Their value depends upon how well they realize these ideas. Who cares for a picture which contains no likeness? Why is a raised map of Palestine better than a flat one? Why is a model of Palestine by the side of this lake better than either? Because of a closer resemblance. Hence, picture makers should have a conscience in their work. The pencil may be as false as the pen. Church spent months among the mountains of South America, that he might truthfully represent the "Heart of the Andes;" just as Tyndall lived upon the glaciers, that he might correctly describe them. Pictures often tell enormous lies, and they are all the more dangerous because they

appeal vividly to the minds of the young and those unskilled in the sober analysis of statement. "Paint me as I am," said Oliver Cromwell, when the artist omitted a large wart on his face; and those who seek to influence mind through pictures should ever remember "to hold, as it were, the mirror up to nature." There is one more means of illustration to which your attention will be called.

#### FIGURATIVE LANGUAGE.

A figure of speech is any departure from the literal use of language, and is generally employed to beautify discourse or render it emphatic. Figures find their proper classification in the laws of the human mind. As generally employed they are reducible to three classes, those of resemblance, contrast, and relativity. Metaphor, simile, personification, allegory, and parable are figures of resemblance. Antithesis, irony, epigram, interrogation, and hyperbole usually imply contrast. Metonymy and climax involve relation. A metaphor implies a resemblance, a simile suggests it, and a comparison states it. A few examples will demonstrate the correctness of this position. "Israel is a vine." "Man, thou pendulum betwixt a smile and a tear." Byron called Greece "The Niobe of nations." "Blossomed the lovely stars, the forget-me-nots of angels." "I was eyes to the blind, and feet was I to the lame." So common is the use of metaphor that sometimes a whole cluster of images are crowded into a single sentence. This leaf and flower which I hold in my hand will furnish an illustration of such mixing of resemblances. This bundle of fiber which connects the leaf with the stem is called, sometimes, the midrib, its first divisions veins, and the subdivisions veinlets. How could veins flow from a rib? Or, take this fragrant pea blossom, for example. We say it belongs to the papilionaceæ, or

butterfly family, because of its appearance; but these lower petals are called the "keel," and these, "wings," and these, the "banner"—a strange mixture indeed, boat, bird, and flag all in one.

The frequent recurrence of "like" in all varieties of discourse will indicate how often we employ similes to suggest resemblances, both between objects themselves and the effects which they produce.

" The day is done, and the darkness  
Falls from the wings of Night,  
As a feather is wafted downward  
From an eagle in his flight."

Your minds will readily supply other examples, although some of us, while employing extemporaneous discourse, may have discovered how unfortunate it is for the "like" to come before the "resemblance" appears to the mind of a speaker. A distinguished orator once said in my hearing, while describing a sublime moral movement, "Rushing forward, like—like—like water over a mill dam!" Let me call your attention to the best short allegory in our language, "The Launching of the Ship," very familiar to you all, asking you to note carefully how beautifully the poet combines a number of figures of speech, especially metaphor, personification, and apostrophe.

Passing over rapidly the five figures of speech which involve contrast, we may learn that a great many ideas go in pairs. Good and bad, rich and poor, vile and virtuous, and hundreds of such doubles come to mind. We soon learn that a blackboard gives white figures. Antithesis is used from childhood to old age. We see it in the language of the youngest, and it becomes a formidable instrument in the hands of skillful rhetoricians.

It has been claimed that some of the masters of style have been so fond of this figure that they have employed it even at the sacrifice of historic accuracy. So serious a charge has been brought against both Macaulay and one of America's greatest historians; with what justice we will not now discuss.

That is a noble instance of antithesis found in Punshon's lecture on the Huguenots, where he describes as a background the vacillating, weak, and vicious Antoine de Bourbon, and then exclaims, "Pass quickly out of sight! The Reformation owes nothing to thee. We are longing to look upon a man. Behold him, Admiral de Coligny!"

Irony certainly involves contrast, for it says one thing and means another.

Epigram embodies an apparent contrast between the meaning and the expression. "The boy is father of the man." "You talk so loud I cannot hear you," said the man at the other end of the telephone line. Perhaps further illustration is unnecessary to show that in the use of the manifold forms of figurative language we habitually seek resemblance, contrast, and relativity. Enough has certainly been said to prove that these are the great highways of thought. Byways there may be, but they are comparatively untrodden. A few practical suggestions must conclude our discussion:

1. The very eagerness with which men seek the concrete and delight in analogies and contrasts makes the illustrative method a most powerful instrument for evil in unscrupulous hands. It is the basis of many of the errors which have afflicted mankind. There is no falsehood so stupid or hateful that it may not be supported by some sophistical illustration. Thus all great blessings may be terribly misused.

2. It still remains true, however, that along this line

of thinking lies our greatest progress. What indeed did Bacon, the author of the modern method of studying natural science, do more than send explorers forth into every field of investigation to find resemblances, contrasts, and relations; then bade them arrange their facts and deduce some great generalization, which we call law?

3. We repeat that the brightest and best teachers of mankind are those who pursue the illustrative method. They are intense and sympathetic. The magnetism of their minds reinforces mere words, even as in the telephone electricity gives power to the feeble vibrations of the human voice.

Such minds are constantly fresh and growing. They go forth into the light of this glorious world to learn its harmonies; they

“Find tongues in trees, books in the running brooks,  
Sermons in stones, and good in everything.”

All nature becomes helpful to the reverent, eager teacher who seeks for truth both for its own sake and for the welfare of men.

## III.

**Eloquence and Orators.**

Anniversary address delivered before the Jamestown (N. Y.) Business College, December 23, 1891.

**L**ANGUAGE differentiates man from every other creature. He is the animal that can talk. The feeble efforts in this direction of a few birds are not to be mentioned in comparison with this glorious endowment of humanity. The lucky hits which these birds sometimes make are rated far above their real value. They are simply curious freaks of opportune memory, not deliberate speech for the purpose of expressing thought. To be sure they are at times wonderfully apt. I have a friend, a dentist, who has a parrot. You may imagine the amusement of a nervous patient the other day when the bird expressed an opinion. The doctor remarked, "I don't know whether I can save this tooth." Immediately a mocking voice from an adjoining room exclaimed, "Better pull it; better pull it!" This same bird seems to be a practical joker, and often salutes a dog that may stray into the room, "Go lie down!" then whistles, and, as the animal cheerfully rises, sternly repeats the command, "Lie down."

But animals have no literature, and, as Professor Marsh has suggested, there is an impassable gulf between the power of expressing thought possessed by man and this endowment in the brute creation. Here is a chasm which no evolutionist has bridged.

There is a most interesting connection between thought

and words. Clear speaking always implies accurate thinking. It therefore follows that expression is the measure of thought, and the triumphs of speech record the victories of mind. The charm of felicitous language is not best revealed by rhetorical analysis. It may be studied most advantageously in those living examples of skillful expression which have come down to us in the records of eloquence. Our discussion will therefore be given from an historical rather than from a rhetorical standpoint, and will especially concern such discourses as have been characterized, not only by rare propriety as to time and place, but also by that strange power to move the heart called eloquence, "which must exist in the man, in the subject, and in the occasion."

Speech which rises merely to the excellence of great appropriateness is exceedingly delightful. The sweet singer of Israel has said, "A word spoken in due season, how good is it! A word fitly spoken is like apples of gold in pictures of silver." "How old are you?" said Queen Elizabeth to Francis Bacon when he was a lad. "I am just two years older than your majesty's happy reign," he gallantly answered. No wonder she called him her young lord chancellor. Nor was the reply of the ancient barrister of London less felicitous, who, in company with others of his profession, called to pay respect to William of Orange. "Ah, sir," said the prince, looking at his venerable form; "you must have survived most of the men of the law of your time." "Yes," answered the old man, "and if your majesty had not arrived when you did I fear I should have survived the *law itself*."

Eloquence is hard to define. Perhaps' it is near the truth to call it that mysterious something in the expression of thought which powerfully moves the emotional nature and the will. According to this definition it may

exist in any of those forms of art which vividly express truth. It glows on the canvas, breathes in the statue, throbs in music, impresses in architecture, and thrills in poetry. Speech, however, is its noblest medium. There never has been a time when this power was not highly esteemed. "O my Lord," cried Moses, as he pleaded to be excused from the mission to Pharaoh and his own people, "I am not eloquent; I am slow of speech, and of a slow tongue." But Jehovah both recognized the worth of eloquence and the higher glory of lofty character in the reply, "Is not Aaron the Levite thy brother? I know that he can speak well. He shall be thy spokesman unto the people."

The ability to appreciate eloquence belongs to all classes of men, from the lowest savage to the cultivated scholar. Dr. Livingstone was instrumental in the conversion of an African chief, who afterward delighted in hearing the noble traveler read the grand rhythmic utterances of Isaiah. He would clasp his hands together, while the tears rolled down his cheeks, and exclaim, "Isaiah knows how to talk." The barbarian felt the power of eloquence just as truly as did Edmund Burke while listening to the speech of Richard Brinsley Sheridan at the trial of Warren Hastings. At the finest passages Burke would softly murmur, rubbing his hands, "That is it; that is it! Neither poetry nor prose, but better than either!"

The Bible abounds in moving utterances. Who has not felt the pathos of Judah's plea for Benjamin's return to his aged father: "Lest, peradventure, if the lad be not with us, we bring down the gray hairs of thy servant our father in sorrow to the grave." No wonder that Joseph could restrain himself no longer, but, before all them that stood by him, wept aloud, and cried out, "I am Joseph; doth my father yet

live?" It was no mean power which made Felix tremble and almost persuaded King Agrippa to become a Christian. The inspired Word abounds in moving passages, from that sublime commandment, "Let there be light," to that fervent invitation of the closing chapter, "Whosoever will, let him come."

Eloquence has always loved to dwell with liberty. Her voice has usually been heard against despotism. Her spirit has lived among the mountains and by the seas. She kindles fires along threatened coasts and rings bells to rouse men who ignobly slumber in times of danger. The orator has generally flourished most on the eve of a great conflict. With prophetic vision, realizing the situation in all its force, he has stood forth to voice the aspiration, the fear, or the determination of a multitude.

Two little peninsulas of the Mediterranean will ever remain famous as the arenas of mighty conflicts, both of war and eloquence. The Greeks loved good speaking. The Athenians spent their time in nothing else "but either to tell or to hear some new thing." They had a fine ear for the music of the human voice. Think of an audience in our day hissing from the rostrum a speaker who mispronounced a word! Yet their greatest orator once suffered this humiliation because he gave the wrong quantity to a single letter. A foreigner, an elegant scholar of the time, who flattered himself that he spoke the language of Athens with perfect accent, was insultingly called "foreigner" by a woman who sold wares upon the street, because he depreciated her goods. Think of an apple woman on Broadway becoming so keenly critical!

In considering the marvelous power of ancient orators we must remember one or two conditions which greatly added to their influence. There was no press. Speakers

were better informed than other men, and came before their audiences with fresh news and ample knowledge. Now, many an orator laboriously carries coals to Newcastle. The newspaper steals his thunder. He must be content to follow the herald who never slumbers and who travels with the speed of lightning.

The audiences before whom a Grecian orator pleaded were usually large, impressible, and possessed of power to decide great questions upon the spur of the moment. Unlike a modern court or legislative body they were untrammelled by written constitutions, rules of procedure, or statutory enactment. Such a state of society would stimulate the highest power of a speaker, for frequently honor, death, or banishment depended upon his words, and the decision followed immediately upon the close of his address.

Again, the themes discussed were often highly important, and calculated to agitate the populace. Their liberties have been invaded, a battle has been fought, Philip of Macedon has taken Elatea and threatens Athens. A great number of political questions of the utmost moment were constantly demanding the attention of the people. What nobler picture has history furnished than that of Demosthenes, the greatest orator of all time, arousing the conscience, courage, and patriotism of his countrymen, contending almost single-handed against the gold, the cunning, and the splendid military genius of the Macedonian conqueror.

It is a mournful fact that the two greatest orators of antiquity died a violent death, in which they tasted the bitter draught of ingratitude. Demosthenes was forced to drink poison to escape assassination, and Cicero, fleeing from Rome, was slain by a man whose life he had saved. Cicero, the most illustrious orator of the Roman republic, stood forth the proud defender of its

honor and liberty, and had the mournful task of postponing for a time its tragic fall. His burning words against injustice and treason still stir the hearts of men after the mutations of two thousand years.

The slumber of the Dark Ages was awakened by a voice. Peter the Hermit threw all Europe into commotion by the power of his eloquence. This preacher of the Crusades inaugurated a movement which caused the destruction of more than two millions of people, and wrought a vast number of important changes in society, some good and some otherwise.

English literature is richer than any other. Fast becoming the universal language, our English tongue has already furnished the world a nobler collection of great thoughts worthily expressed than has any other language. England has been the land of orators. Nor would we forget the country of Chalmers and Guthrie; nor that beautiful island which endows all her children with felicitous language, the land which poured rich warm blood into the veins of Curran, O'Connell, Burke, Sheridan, Grattan, and Canning. The lowliest son or daughter of Erin is ready with apt reply. "Were the men intoxicated?" said a judge to an Irishman, who had been cruelly beaten by some roughs. "I'm shurprised that a gintleman of yer honor's intilligence wouldn't know they'd prepare themselves for the job." "Can you direct me to the Delevan House?" said I to a man who was cleaning a gutter. With a wave of his pick, he replied, "You'll not lave the sidewalk till you reach the Delevan." Such originality and propriety of diction would become a diplomatist. To Great Britain we are indebted for a rich array of eloquence. One hesitates to present a few illustrations where there are so many.

We can never forget Chatham, who sent across the

ocean those undying words spoken in the House of Lords, "Were I an American as I am an Englishman, while a foreign foe remained upon our soil I would never lay down my arms ; never! never! never!" That "chip of the old block," the younger Pitt, fought a noble duel with the elder Napoleon, and his tongue was really victorious over the sword of the latter. It is true that Austerlitz killed Pitt, but it is also true that Pitt laid the mine which exploded at Waterloo.

The greatest trial of modern times was that of Warren Hastings. It involved questions which concerned the fate of fifty millions of people, now become four times that number. Among the illustrious men who participated in the proceedings none other bore so conspicuous a part as Richard Brinsley Sheridan, whose five hours' speech is regarded as the greatest since the days of ancient orators. Byron has said :

"When the loud cry of trampled Hindustan  
Arose to Heaven in her appeal from man,  
His was the thunder, his the avenging rod,  
The wrath—the delegated voice of God,  
Which shook the nations through his lips, and blazed  
Till vanquished senates trembled as they praised."

Elsewhere he says :

"The worthy rival of the wondrous three,  
Whose words were sparks of immortality."

Alas that such genius should have been paralyzed by strong drink ; for Sheridan died a drunkard and a beggar.

It is generally conceded that, as a jury lawyer, no man ever surpassed Thomas Erskine. He commenced the study of law after he became a man of family. One day while listening to a famous case in the court of Lord Mansfield, he thought, "I, too, can become a law-

yer." Erskine's first case won him thirty retainers, and he soon secured a practice worth sixty thousand dollars a year. The case was briefly this: Captain Baillie was governor of Greenwich Hospital and discovered and exposed enormous abuses in the conduct of that institution, which bore heavily on the reputation of Lord Sandwich. The latter endeavored to crush Baillie by securing certain parties to charge him with libel. For a casual remark which Erskine made, Baillie gave him a fee; but as he was the fourth and last of the attorneys employed, he was about to be entirely ignored, when he modestly arose and said, "I also am counsel for the author of this supposed libel." He then entered upon an eloquent discussion of the case in which he soon mentioned the name of Lord Sandwich. Lord Mansfield called him to order, saying, "Lord Sandwich is not before the court." Erskine then exclaimed, "I shall bring him before the court," and continued in a strain of lofty invective which has been pronounced by Lord Campbell, "the most wonderful forensic effort which we have in our annals." When some one afterward asked Erskine how he dared face Lord Mansfield so boldly when he was plainly out of order, he answered, "I felt my children plucking at my robe and saying, 'Now, father, is the time to get us bread.'"

The English pulpit has been adorned by a long list of distinguished preachers. Of these no one is more famous for eloquence than George Whitefield. Garrick said he could pronounce the word Mesopotamia so as to make an audience weep. This great actor who was a close student of eloquence, made one of the keenest remarks on record upon the secret of power in speaking. When asked by a clergyman why ministers, though dealing with the most solemn truths could frequently get no hearing, and actors were rapturously

applauded, although repeating falsehoods, he replied, "We deliver fiction as if it were truth, and you deliver truth as if it were fiction." Earnestness is a mighty element of persuasion.

Our own country was not distinguished for oratory during colonial times; but on the eve of the separation with the mother country the popular sentiment found expression in burning words of patriotism. "I verily believe," said John Adams, "that the eloquence of James Otis breathed the breath of life into the Revolution." He was himself the most powerful defender of the Declaration of Independence, whose matchless sentences were shaped by the hand of Jefferson. Every schoolboy can repeat some of the words of Henry, Franklin, Hamilton, Jay, and others. These men all possessed the gift of felicitous language, and could adjust their discourse with the nicest discrimination to the requirements of the salon, the ambassador's chamber, or the public assembly. The Senate of the United States has witnessed many a struggle of giants; but no scene in its history is more memorable than that which took place in the contest between Webster and Hayne, January 26, 1839. In solemn grandeur and prophetic power the closing words of Webster's oration stand unmatched in all time; "Liberty and Union, now and forever, one and inseparable," has happily become the sentiment of a great and united people.

There was one of whom a poet wrote :

"What cries are here? What sounds prevail?  
Whose name is thundering on the gale?  
Far in the mountains of the North—  
Far in the sunny South away,—  
A winged luster bounding north,  
The deathless name of Henry Clay."

He was indeed the silver-tongued orator of America.

The "mill boy of the slashes" became a magician who ruled with arbitrary sway the hearts of his countrymen. One loves to follow his career through all its stages. As a delegate from Kentucky, addressing the Legislature of his native State, speaking for Grecian and South American freedom, pouring forth heroic strains when war swept over the land—in all he was the gifted orator and the fearless patriot.

Rufus Choate was the Erskine of America. The diction of Edward Everett was so splendid and glowing that one who listened recalled Milton's noble lines :

" Or where the gorgeous East  
Showers on her sons barbaric pearl and gold."

Thomas Corwin was the prince of the hustings. John Quincy Adams was the "Old Man Eloquent"—even in his dying utterances. Phillips had no rival on the rostrum. Beecher was the most fruitful-minded and poetic preacher of his time.

And now there rises before me a tall, awkward form, but as he speaks at Gettysburg there fall from his lips, contrary to his own declaration, words which posterity will always "care to remember." I must here give a speech delivered by Abraham Lincoln at Dunkirk, N. Y., when on the way to his first inauguration. Some here will vividly recall the anxieties of that hour. The train made a brief stop. A great crowd had gathered and pressed closely to the car which conveyed the President. He stepped to the rear platform. A gray-haired farmer said to him, "Uncle Abe, what are you going to do when you get to Washington?" Lincoln reached up and took down one of the little flags used for the decoration of the train. Holding it up, he replied, "By the help of Almighty God and the assistance of the loyal people of this country, I am going to try to defend

this flag. Will you stand by me as I stand by the flag?" The train swept on, leaving him for a moment standing with the uplifted flag in his hand.

Among the most famous pulpit orators of his time must be ranked Bishop Matthew Simpson. In the year 1861 I heard him preach in the city of Bordentown, N. J. He was then about fifty years of age and at the zenith of his fame. The discourse was delivered before a Conference of two hundred ministers and a large general audience. His theme was the language of Paul, "None of these things move me." Immediately before me sat a minister whom I knew well. He was a godly man, with a sweet and powerful voice and a tender heart. His appointments had been hard, he was in debt, and almost utterly discouraged. He had heard on Saturday that he was to have a better appointment, but on Sunday morning it leaked out that he must carry heavy burdens for another year. Should he give up preaching? With amazing power the bishop painted Paul in the prison at Philippi, his feet in the stocks, his back wet with blood. "Is he discouraged? No! 'At midnight Paul and Silas prayed, and sang praises unto God.' 'Do not go up to Jerusalem to preach. They will kill you, Paul,' they said at Miletus. He answered, 'None of these things move me.' Shipwrecked, with seaweed in his hair, the salt brine in his mouth, almost dead! 'Now, Paul, give up preaching and return to your brilliant career as a scholar.' 'Neither count I my life dear unto myself.' At length the end has come. He is in the prison of Nero and to-morrow must die. He is writing to a young man who thinks of going into the ministry. Surely, looking upon the cruel misfortunes of his own life, its failures from a human standpoint, he will not advise his dear son Timothy to become a preacher. Let us look over

his shoulder. Why," said the bishop, his face radiant with joy, "he has written, 'I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.' " The preacher before me had been greatly moved. His tears were falling fast. He swayed back and forth, and when the bishop spoke the word "all" he shouted at the top of his voice, "Anywhere, anywhere, bless God, anywhere!" The audience was swayed as the tall pines are bent before the passing gale. The orator had the skill to see that the climax had been reached, and with a few quiet words closed what I shall always regard as the most memorable sermon to which I have listened.

A most striking illustration of the power of felicitous language is found in those vivid expressions of truth, which, from time to time, have been struck out at a white heat: Lincoln's "Of the people, by the people, and for the people," Patrick Henry's "Liberty or Death," Seward's "Irrepressible Conflict," Clay's "Rather be right than be President." The names of our popular leaders: "Old Hickory," "Unconditional Surrender Grant," "Pathfinder." The names of organizations: "Sons of Liberty," "Sons of Veterans," "Grand Army." All these, and many more like them, have become clothed with a living personality and have exerted a tremendous influence in human affairs.

In our country the pulpit, the bar, the deliberative assembly, the lecture platform, and the social circle offer ample opportunities for the display of eloquence. Each has its own rules of fitness. Public bodies are now best addressed in the language of elevated conversation. Elaborate ornament and "words of learned

length and thundering sound" are discarded; clearness, condensation, uniqueness of illustration, originality of arrangement, and force of statement are the great requisites. Chatham could no longer awe a Senate with the wave of his crutch. Even Dr. Samuel Johnson could scarcely get a place on the editorial staff of a great modern daily newspaper, and would need to modify his style to obtain admission to the pages of a first-class magazine. The orator, especially, has changed his method. Oratory is more homespun and businesslike. It adapts itself more exactly to the audience. Wit and repartee are larger factors. The political orator has got down from his stilts. He stands on a level with the people. They ask him questions. He must keep his temper, and keep his wits about him too. The day has passed when he has a monopoly of knowledge, and, in a certain sense, his glory is departed. He will never again sway men as of old. We are governed now by intelligence and laws. A modern speaker has more charm and less fervor, wider knowledge, but less art. He appeals to reason, experience, the whole man. Through all his speaking runs that practical, utilitarian spirit which is the characteristic of this throbbing, vital age. In controversy he hits hard and quickly. "You are a demagogue," said a drunken fellow to Tom Marshall. "Put a wisp of straw around your neck, and you'll be a demijohn," said Marshall. Douglas accused Lincoln, during their famous debate, of selling liquor. "Yes," said Lincoln, "I was on one side of the counter and Douglas on the other." Shortly after the execution of Dr. Webster, of Harvard College, Ben Butler was very severely handling a professor of Harvard who was testifying as a witness. The judge took pity upon the witness and interfered. "Mr. Butler, did you know you have before you a professor

of Harvard College?" "O, yes," said Butler; "we hanged one of them the other day."

Our age has no patience with cant, pretense, or mere display in speech. To be sure, there are occasions like the "after-dinner" time when free scope is given to fancy and the orator is permitted merely to entertain and please his hearers. But even here our Depews and Curtises manage to string some solid beads of gold upon the tinsel of discourse, and the after-dinner speech is fast becoming a power in politics, commerce, and science. Ordinarily, a man is expected in a business meeting to speak in a businesslike way, and the "spread-eagle" orator is sure to kill any cause which he discusses before a company of plain, sensible men of affairs. We need not mourn the decay of eloquence. There never was before so large a field for the cultivation and exercise of the fine art of effectively using language as that which presents itself to-day. The range of knowledge is ever widening, each generation must be educated, society grows more and more complex in its organization, mighty questions arise for discussion and solution, and the press, by repetition, multiplies the power of the orator a thousandfold. In short, in the language of a great Chautauqua wit, who on opening night wished to satirize, pleasantly, some rather high-flown efforts of the evening, "What's the use of being eloquent? There is plenty to talk about." Simplicity, directness, transparency of statement, combined with thorough mastery of a subject, and a nice regard to the proprieties of time and place are the best characteristics of good style. We cannot do better than heed the injunction, "Let your speech be always with grace, seasoned with salt."

After all that has been said we instinctively acknowledge that the man is more than the orator. Action may

be nobler than speech. Indeed, the greatness of the orator has often consisted in his power to appreciate and adequately express the glory of heroism, courage, patriotism, or some other exalted virtue. Speech is silver, silence is golden, when the latter more clearly reveals some worthy thought or impulse. Such men as William the Silent and Grant the reticent spoke by brave deeds which dwarfed the noblest words. Lowell declares the most eloquent utterances weak-winged in comparison with the heroic struggles of patriots:

“ Nor aims at that clear-ethered height  
Whither the brave deed climbs for light,  
They shaped in squadron-strophes their desire ;  
Live battle odes, whose lines were steel and fire.”

The higher nobility of action was never better described than in the following discourse upon eloquence:

“ The graces taught in the schools, the costly ornaments and studied contrivances of speech shock and disgust men when their own lives, the fate of their wives, their children, and their country hang on the decision of the hour. Then words have lost their power, rhetoric is vain, and all elaborate oratory contemptible. Even genius itself feels rebuked and subdued, as in the presence of higher qualities. Then patriotism is eloquent; then self-devotion is eloquent. The clear conception, outrunning the deductions of logic, the high purpose, the firm resolve, the dauntless spirit, speaking on the tongue, beaming from the eye, informing every feature, and urging the whole man onward, right onward to his object—this, this is eloquence, or rather it is something greater and higher than all eloquence—it is action, noble, sublime, godlike action.”

## IV.

**Educational Legislation.**

At the University Convocation of the State of New York, Albany,  
July 5, 1898.

ONE'S opinions are greatly influenced by occupation and environment. This fact may explain the strength of conviction and earnestness of expression found in this paper. Certainly its preparation has been prompted by no other motive than a sincere desire to set forth honestly the results of considerable experience and somewhat unusual opportunities for observing the educational system of the State of New York.

Other things being equal, education always means power, prosperity, and happiness. The people of our State believe in education for all, and are willing to pay for it. More than twenty million dollars were expended last year for educational purposes, which would make a tax of about three dollars per capita on the entire population. But we are rich in resources. The property, real and personal, on which taxes were raised during 1892 amounted to four billion dollars. If the burden of educating our children is sometimes heavy, especially in sparsely settled districts, it is usually cheerfully borne, and there is no thought more remote from the minds of even the humblest citizens than that of rebelling against our system of popular instruction.

It is a fact, however, that the people demand wisdom and faithfulness on the part of the guardians of this great interest. That they are entitled to it goes with-

out saying. They are often sluggish, however, and inefficient in advocating and enforcing important educational measures; the more so, perhaps, because such questions belong to a class not so exciting as many others which capture public attention. They are nevertheless worthy of eternal vigilance. Education is the foundation on which the whole superstructure of society rests. It may prove in this, as in many a goodly building whose finished walls and varied decorations are weakened and cracked, the cracks are in the upper stories, but the real cause of the trouble is in the foundation.

Fortunately it can be said with truth that the educational work of this State was never in better condition than it is to-day. Much nonsense has been written and spoken by superficial observers about our "double-headed system."

This criticism would seem to imply a want of coördination and unity in the varied educational operations of the State. The fact is just the contrary. No other State in the Union has so perfect a system. Other States embrace under their direction and control the public schools and normal schools. So does ours, but we go further, thanks to the organizing brain of Alexander Hamilton and the maturing growth of a hundred years. We bind together four hundred academies and high schools, a score of colleges and professional schools, hundreds of libraries, the State museum, university extension, scholastic preparation for the study of law and medicine, in short all secondary and higher education into one grand, symmetrical and harmonious whole. It is worthy the Empire State. Lesser States may do less; we are proud that ours has accomplished so much. Each of our great departments has its own field of operations and machinery for performing its work, regu-

lated by laws which are the growth of many years of wise and progressive legislation. They constitute a system of checks against the abuse of power on the part of either department, and each stimulates the other to diligence and faithfulness. Let us hope that selfish ambition or ignorance may never lay rash hand on a work so skillfully planned and successfully executed. Abundant opportunities for observation lead to the conclusion that the department of public instruction and the regents' office are both conducted with absolute fidelity and great ability. Many indications have been given by them within the last few years showing a friendly spirit of mutual helpfulness. For example, the cheerful surrender of the control of teachers' classes by the regents in 1889, and the placing of this work where it belongs in connection with the common school system. Again, the hearty cooperation of Superintendent Draper in the effort made to adjust the vexed question of district libraries was most helpful in securing that valuable legislation. A recent visit to the Exposition at Chicago leads to the conclusion, shared by many others, that the educational exhibit there from the State of New York was second to none, and our comparative library display in the United States Government Building was also unsurpassed.

With such satisfactory indications of the sound condition of our educational work, and an unusually hopeful spirit among educators of all classes throughout the State, it was with no little surprise that the friends of higher education observed one note of discord amid the general harmony. The superintendent of public instruction, at the last session of the Legislature, secured the introduction of a bill providing for the organization of a bureau of education which was to be unusual as to its manner of appointment, and might be extraordinary

as to its composition and functions. The board of regents had no recognition in this body, and were evidently to have no place in its counsels. No provision was made to secure in its members either educational ability, non-partisanship, or impartiality. The superintendent of public instruction and the regents have always been elected by joint ballot of the Legislature, but this bureau was to be appointed by the governor alone, and its powers seemed, to conservative educators, to be at the same time singularly indefinite and yet dangerously comprehensive. The bill was favorably reported in the Assembly, but failed to make further progress. In the Senate it slept in committee and slept well. It is to be hoped that in its present form it will never have a resurrection. Three other educational bills, which deserved a better fate, failed during the sessions of 1892-3. The compulsory educational bill passed the Senate in 1892, but failed to secure the approval of the Assembly. This is lamentable in view of the fact that, of the 1,845,519 persons of school age, 772,426 were not registered as attending school at all. This deplorable neglect of school privileges is a threat against the security of the commonwealth itself, and educators are practically unanimous in asking that an efficient compulsory bill be passed. It is humiliating to feel that a measure fraught with such vast consequences should have been ignored by legislators and preference given to the consideration of petty matters of local legislation. Another example of the same kind of indifference to great interests is found in the treatment awarded the township bill at the last session. This reform has been advocated by advanced educators for nearly a generation. The superintendent in his annual report made an able and convincing argument in favor of its enactment. His interesting tabulation shows that the cost of education is

sometimes seven times more in one town than in another in the same county. The law makes the whole town responsible for maintaining roads and bridges, but leaves some struggling and rural district to grapple alone with ignorance, yet surely the school is of as much importance to the well-being of the whole town as a highway or a bridge.

This bill passed the Senate almost unanimously because it was looked after and pushed. In the Assembly, after a long delay, it was favorably reported, and repeated promises were made by the Speaker, the leader of the House, and prominent members of the opposition, that it should be placed in the list of special orders, but it failed at last of receiving attention, simply because there was no member who was determined to press this important measure first, last, and all the time.

Another important school bill failed for lack of a friend of education at the right moment. In 1891 the general government returned to this State about two million dollars, this being the amount of the direct tax levied during the civil war. Had some member of the Legislature then and there moved that this be made a perpetual fund for educational purposes, there is every reason to believe the proposition would have been acted upon favorably. Alas! the fund was, as it was then intended, temporarily disposed of by being placed to the credit of the State, in the general account of the treasurer; but as such was of course subject to draft like any other moneys. In 1892 a proposition was brought forward to unite this fund with the United States deposit fund, for the purpose of distributing the annual income in the same manner as the proceeds of that fund are now used, no part of the principal ever to be diminished.

The measure met with great favor. This large amount

would have grandly supplemented the fund of three millions received in 1838, which has yielded for educational uses, above all losses, an annual product of over five per cent, and an aggregate of twelve millions, without the diminution of the original amount to the value of a penny. It would also have constituted a noble monument to the patriotism of a great people. Within forty-eight hours after the bombardment of Fort Sumter the Legislature of this State voted to raise three million dollars for the defense of the Union, thus anticipating by several months the demand of the government for the direct tax, which was called for in the month of August following. This money was thus the generous freewill offering of an heroic people, and it is occasion for profound regret that it was not set aside as an educational fund. On inquiry, however, it was found to have disappeared from the treasury to meet the pressing demand, for political reasons, for a low tax rate.

Notwithstanding these failures, the record of the past two years is full of encouragement for this convocation.

The University law, passed in 1892, is a model of condensed, accurate expression, of wise, statesmanlike educational legislation, so comprehensive in its sweep and far reaching in its provisions that any commonwealth might be proud to possess such a compendium of school law. The twelve pages of this remarkable document embrace a marvelous condensation of seventy statutes, and yet herein are clearly set forth all the important provisions relating to our higher education. It is an interesting comment on the fairness of this bill and the thoroughness with which it was prepared that it did not receive a single amendment and passed unanimously in the Senate, and with scarcely a dissenting vote in the Assembly. The new medical law passed this year is really part of the University law, completing the codi-

fication on the same plan, and, like that, will prove of immense value in simplifying the confusion of old legislation. Another law which should afford profound satisfaction to educators and all lovers of human advancement is an "Act for the encouragement of common school and public libraries," approved by the governor May 14, 1892. The old system of district libraries, which doubtless in early days accomplished great good, had entirely survived its usefulness. The present law provides for two kinds of libraries: one for the school as a part of its furnishings, supplying reference books for daily use; the other makes it possible for any community in this State to be furnished, free of expense, with as good reading as our literature affords. What richer boon than this of good reading, of all means of improvement and entertainment at once the cheapest, most readily available, and lasting!

As a part of the library system of this State, which has its great center in the capitol, provision is now made by which it may radiate its delightful and elevating influences from the center to the circumference of society. Even where there is no library association, if a man or woman will become responsible for them, one hundred books will be sent for distribution and use; thus there are in our State no communities so poor or scattered to-day that they may not avail themselves of this generous provision for their intellectual requirements.

An advanced step has also been taken in that great movement which is destined ultimately to give political equality to all citizens irrespective of sex. Women may now vote in elections for county school commissioners. They could be elected to fill the office before, but strange to say could not *vote* to fill it. It is certainly just that women, who are the natural guardians

of youth, should have this power, especially as they constitute eighty-four per cent of the teaching force of the State, and it is fair to suppose, that being in the proportion of about five to one of the population, they might occasionally prefer the tactful and intelligent supervision of some gifted member of their own sex.

Another cause for congratulation is the fact that our great State university has so commended itself to public favor, that at the last legislative session it secured an appropriation in the supply bill for the purpose of providing still better facilities for the study of improved agricultural processes and products. The authorities wisely intend to simplify the conditions of admission for those who may be able to remain but a short time at the university, and then return to the farms to put into immediate practical use the knowledge obtained.

A bill was passed during the last session relating to the details of administration in the department of public instruction, and making some important changes in regard to the school year. Another measure which was pointedly urged by Superintendent Crooker in his annual report was the establishment of kindergarten schools. The bill was passed, and although it is simply permissive, will be hailed with pleasure as a step forward in the right direction. Kindergartens lengthen the period of school attendance at the right end. They cultivate habits of observation, inculcate courtesy, grace, obedience, industry, unselfishness, good taste, love of the beautiful, and, best of all, do this work in such a manner that a rightly conducted kindergarten is a paradise for children. Along the same line was the act making music a part of our school curriculum, provided the community concerned so decides. The advocacy of these liberal and advanced measures by the superintendent of public instruction received the favorable

comment of the best educational sentiment of the State, but it was with amazement and emphatic opposition that educators everywhere read the utterances in the same report in regard to higher learning. What are the "questionable expenditures" to which reference is given in that report? Are they not made according to law? Does "questionable" refer to method of administration or the propriety of appropriating money to the objects for which it is now legally expended? The phrase must allude to the latter. The following quotation makes the meaning plainer: "It is my opinion that a vast amount of the public moneys is diverted from the original purpose, in furnishing higher education to a small number of a favored class." Again, "Too much importance is attached, and too much of the public money given, to the support of higher education." These and other statements of the same tenor leave no room to doubt that the superintendent thus throws down the gauge of battle at the feet of this convocation, composed of the friends of higher education, and distinctly announces the inauguration of a conflict, which all of us supposed had been fought once for all, and the victory won years and years ago. Is the shadow to be turned back upon the dial? What is meant by appropriations for a "special class?" Are not our high schools free schools? The favored classes are rich enough to give their children the advantage of attending secondary schools and colleges, but how would it be with the son or daughter of the poor man who wishes to rise? All do not attend the higher schools, but all *may* do so, and so many do avail themselves of their advantages that it can be said, with great propriety, that the high schools and academies are the people's colleges. Most of the men of mark in this country to-day won their way by toil; to them even a small tuition fee

would have been a great burden. The chairman of the Judiciary Committee, during a discussion in the Senate last April, said that every member of his committee had recently declared that if he had been forced to pay a fee of twenty-five dollars at the time of completing his law studies he could not have graduated. Like granite, the poor are at the bottom of all, but often shoot above all. Give every citizen a fair chance in the school as at the polls. Let the poor boy win his way to college if he can; the State has no nobler function than to lend him a helping hand.

Huxley says, "No system of public education is worthy the name of national unless it creates a great educational ladder with one end in the gutter and the other in the university." That was a noble sentiment uttered by Edmund Burke, "The State is a partnership in all science, a partnership in all art, a partnership in every virtue and in all perfection." The following from the superintendent's report in regard to the functions of government, is an astounding limitation to be formulated in the last decade of the nineteenth century: "The field of primary education is quite worthy of the most earnest attention and liberal efforts of the State, for such a field is the *only one* which is of necessity useful to the children of a majority of the taxpayers." That "only one" is indeed important work, but the education which the State should foster includes far more than is here indicated. Experience has shown that it is higher education which creates the lower. Education works downward rather than upward, or, as has been said, "It does not require a profound knowledge of educational history to be aware that educational forces pull from above, not push from below. The college always precedes the common school in influence as well as in time." We have public schools because

we had colleges, not the reverse. Many of the brainy men among the early colonists were from Oxford and Cambridge. They built Harvard, Yale, Princeton, and King's College in the wilderness. Thirty years after landing, the Hartford colony sent back word to England, "One half the public money is devoted to the establishment of free schools." Any person who visits the Exposition will return with a grander conception of our Western States, even the latest admitted to the Union, but he will at the same time have his convictions strengthened that States are not made solely by fertile soil, rich mines, broad rivers, and favoring climate. Notwithstanding the splendid resources of the West, history will show that the mightiest factor in determining its high destiny has been educated men and women. If this retrograde movement in education is to be organized here we shall do well to bring back from Alaska and the slopes of the Rocky Mountains some of the cultured sons and daughters of the East to serve as missionaries among us. They at least have no grave doubts as to whether "the State should be asked to educate" for the higher walks of life. One of the handsomest buildings in each new Western town is the high school, and the greatest ambition of every new commonwealth is to give its citizens the best educational advantages.

The leading educational journal in America, in commenting upon the expressions which we have quoted from the report, says: "The teachers of the State, when they read sentiments like these will feel profoundly grateful that the State superintendent has no authority to mold or change courses of study. They have set out on a march of improvement as resistless as the incoming of the tide, which the superintendent's feeble outcry is powerless to arrest." This subject

would not have been entitled to so much attention had not the discussion been opened by one who occupies the highest educational position in the State, and this paper is prepared for the consideration of the natural guardians of the higher education of our commonwealth. All noble institutions have been matured through the ripening influences of years. Among the noblest which are the product of our advanced civilization there is not one of which the State is more justly proud than that admirable system of free schools which offers to all our citizens, rich and poor alike, the opportunity for obtaining the best education the land affords.

In conclusion, suffer a few words, suggested by experience, in regard to the dangers and safeguards of educational legislation.

Senators and assemblymen are usually fairly representative of the character and intelligence of their constituencies. Among the things they feel they must secure is the passage of measures which concern their own localities. It is the story over again of the orator who was speaking for "Buncombe District" and the gentleman who represented Duluth. Not many members take a warm interest in measures of State importance, and still fewer are attracted to the subject of education. Oratory is usually reserved for political measures. The busy representatives of the press always find such questions as those of text-books and kindergarten work rather tame and uninteresting and give them brief mention.

The things that stir the blood or great financial interests hold the attention of the average member. It follows, therefore, that our educational force in the State must secure, if possible, some one in each branch of the Legislature who will give his heart, thought, and persistent effort to advance those measures which are of

educational importance. Hold up his hands, and not only so, but press upon the attention of "our member," as the phrase goes—the member who represents you—the value of the measure you believe in. These men want to do about the fair thing. There are not many lofty ideals among them, and the standard of action is often too low, but upon the whole they are honorable men who seek to do their duty. Inform them in regard to the importance of pending measures upon which your special training has qualified you to speak. Our teachers and school officers should keep constantly informed as to the merits of proposed educational legislation. This vigilance is the price we pay for being free. As, in our country, each citizen should feel himself responsible for good government, so, in an especial sense, should every educator feel responsible for the enactment of wise educational laws. It is not fair to neglect, or be indifferent, and then sharply criticise. No language can exaggerate the importance of right education, and the measure of its value is the measure of our responsibility.

This convocation should realize and exercise its great influence. Representative of the various institutions which compose the university, it is, as has been said by our late lamented chancellor, George W. Curtis, "The congress of higher education in New York." Can we better close than by repeating the words which have so lately fallen from his eloquent lips? "The most precious gift of education is not in the mastery of sciences, . . . but noble living, generous character, the spiritual delight that springs from familiarity with the loftiest ideals of the human mind, the spiritual power which saves every generation from the intoxication of its own success. Amid the exaltation and coronation of material prosperity, let this university here annually announce, in words and deeds, the dignity and superiority of spiritual life."

REMARKS AT THE CLOSE OF THE DISCUSSION WHICH  
FOLLOWED THE PRECEDING ADDRESS:

The last speaker quoted from the dialogues of Plato a remark in regard to the importance of defining the term "State." Will it not be well for us also to come to a common understanding of the word "Education?" What is the education which the State requires and should promote? Is it simply the elementary training given by primary and grammar schools? That is largely a discipline of memory, and surely not likely to secure adequate mental discipline or symmetrical development. Education is power—physical, mental, and moral. A free State requires in its citizens power to think and to do. It has been said that a vast majority of boys and girls leave school before they are fifteen years of age. Granted. Is that a reason why the State should foster solely the education which they require? Quite the contrary. If higher education means a greater measure of power, and to obtain it should become the exclusive privilege of the rich or of those able to pay for it, then, by such limitation the way would be prepared for the establishment of an odious aristocracy of government as well as of society. Give every child an opportunity to become whatever he is fitted for—to attain such unfolding of his powers as will make him most useful as a member of the body politic.

Under our present system all pupils do not attend the high school or academy, but they *may* do so. In what numerous ways the State—which means the people—secures its returns for making liberal provisions for education may not always be readily traced, but, depend upon it, those rewards are certain. So thought our fathers. Such has been the testimony of experience. Liberty, morality, capacity for self-government, invention, arts, literature, and the refinements of life have

sprung from this fruitful source. If it is wise for a State to develop those natural resources which will become of general advantage, far more solicitous should it be to make abundant provision for the unfolding of noble character and the development of that intellectual and moral power which is the mightiest agency in enriching and ennobling a nation.

The gentleman who opened this discussion made two statements which we should not accept as correct. First, he declared that the character of the Legislature is usually such that the members are not fit to decide the great questions of higher education. In this he is utterly mistaken. The abundant provision for education which has been made from year to year by that body, the noble pride they have almost always shown in caring for our schools, and the high degree of excellence which secondary education has attained under their fostering care contradict this slander.

The second statement was equally erroneous. Government, he claims, can only express the will of the majority, and the majority are ignorant and unqualified to decide educational questions, therefore higher learning should be left to the molding and determining influence of a favored intellectual few. Away with such a doctrine! It is undemocratic and untrue. The people—whom Abraham Lincoln called “the plain, common people”—know better than the gentleman thinks what is wise and well for them. I venture the assertion that there is nothing which these educators present have heard more frequently in their long experience than his statement made by poor men and women, that they regretted their own lack of early opportunities and were desirous of giving to their children, though at great sacrifice, the blessing of a good education. It has been one of our most pathetic experiences to see the zeal

and unselfishness with which they have fulfilled this determination. The common people do know what they want, and are willing to pay generously for higher learning. They have more than once shown themselves superior to so-called leaders in promptly and wisely acting upon great public questions. The crack of Concord rifles was heard months before the declaration of independence. Messages came to the Continental Congress from village and farm, saying, "Strike! we are ready!" Patrick Henry, with impassioned eloquence, urged, "Our brethren are already in the field, why stand we here idle?" Thus, too, in our late civil war, while men in high position stood irresolute and weak, the "plain, common people" cried, "We are coming!" and, to the amazement of mankind, showed an intelligent appreciation of the crisis and a sublime willingness to defend our institutions even at the hazard of their lives. Be assured the people know their rights, "and, knowing, dare maintain." Ask them what they think of the proposition not to give all of our people the opportunity to secure a good education. Ask the villages and towns which have established union schools what they think of the proposition to abolish them.

During my experience of twenty-two years as principal of an academy in this State I have watched with delight the multiplication and growth of high schools. Twenty of them in that time have been organized around me within a radius of sixty miles. I have dedicated several of their beautiful buildings. Sometimes persons have said to me, "We wonder that you enjoy this. Do not these schools cut off the rivulets which supply your own school?" I have always answered, "I should consider myself a fraud and a sneak did I not rejoice in the prosperity and high ambition of these communities,

which seek to secure superior educational advantages for all, rich and poor alike."

High schools are better than armies and forts. They are the cheap defense of the State. Ask any of these twenty communities what they would think of a proposition to close their high schools. I know that the answer would be an indignant refusal.

This university represents five hundred and seven institutions for higher learning. Are not these union schools, academies, and high schools, which are the people's colleges, the pride of the communities where they flourish, the fine flower and fruitage of their best progress? Such is the result of my observation. I believe our people would most emphatically reject any proposition to withdraw State aid from secondary schools. They will fondly cherish and defend that beneficent system of common schools and high schools which opens to them the treasures of knowledge and provides generously for the intellectual needs of all the sons and daughters of the State.

## V.

## A Unique School.

Before the University Convocation, at Albany, N. Y., June 28, 1895.

THE committee who prepared the program has invited me to describe an institution which it thought might be of some interest to the Convocation because of its unique character. As it is well endowed, and in no sense dependent upon patronage for support, it will be seen that the only motive for presenting this paper is to sketch some of the distinguishing features of a school which may be regarded as *sui generis*.

Individuality, whether we regard the scholar or the school, is a precious thing. Of late we have heard so much concerning unification of courses of instruction that it is possible we may be led somewhat to undervalue that individualism in education which carefully regards the necessities of time and place and respects the personality of pupils, teachers, and schools. An organism, especially an intellectual organism, should be permitted large freedom of development. Any system which aims to manage human beings by Procrustean methods will result either in loss to its victims or in the destruction of the giant's bedstead. There is no better sign of the vitality and value of American schools than that they possess considerable individuality and are not slavish imitations of those of the old world.

Eight miles from the northwest limit of Baltimore is an institution known as the McDonogh Farm School.

It is situated on one of the fine old estates which since colonial times have constituted an interesting feature of this part of Maryland. Rapid transit and the demand for suburban homes have already divided many of these aristocratic holdings, with their noble parks and waving lines of hill and valley, but not a few of them remain as they were. Among these is the plantation formerly belonging to General Mordecai Gist, of Revolutionary fame, which now constitutes a large portion of the McDonogh farm, and formerly bore the name "Prospect Hill."

The school grounds embrace eight hundred and thirty-five acres, an area of about one square mile and a quarter. Three hundred acres of this land are forest, containing among others many nut-bearing trees, which, with grapes in the thickets and berries on the borders, make a paradise for birds, squirrels, and boys. Clear, cold brooks run through and along the sides of the estate. The soil is fertile, and the farm yielded last year two thousand bushels of wheat and about the same quantity of corn. The garden, vineyard, and orchards supply an abundance of fruit. Situated near the center of the farm are the school buildings, which cost two hundred and fifty thousand dollars.

This school was founded by John McDonogh, who died in New Orleans forty-five years ago. Born a poor boy in Baltimore, he went to Louisiana shortly after reaching his majority, and began life there at an important epoch in our history. France was just transferring to the United States the vast territory beyond the Mississippi. Mr. McDonogh prospered, and became one of the largest landholders in the world.

Tradition says that his early manhood was not untinged with romance; but the pride of a Spanish beauty in one case, and differences of religious faith in another,

condemned him to a solitary existence, which found its greatest solace in cherishing two noble schemes of beneficence—one, the liberation and colonization of his many slaves, for which he prepared them by giving them an opportunity to earn their freedom through their own industry and faithfulness; the other was the accumulation of a vast fortune which should be devoted to education.

His views concerning education were farsighted and statesmanlike. As early as 1838 he wrote: "It will be permitted me to observe that I am and have long been convinced that the first most imperative and sacred duty which every government is bound to perform, and which rulers and Legislatures cannot avoid the performance of but under the heaviest responsibility to heaven, is that of providing by law for the education of every child within the limits of their respective governments. To that end parents and guardians of youth should be made, under heavy penalties, to send their children to schools supported under a system of general taxation at the sole expense of the government. I will add that the first and principal object I have at heart, the object that has actuated and filled my soul from early boyhood with a desire to acquire fortune, is that every poor child may receive a common English education."

At his death he left his property to be divided equally between Baltimore and New Orleans, to be forever sacredly set apart for the purposes of education. The utilization of these funds was long delayed by litigation, and the exigencies of the civil war. About twenty years ago all questions in dispute were settled, and each city obtained its portion, amounting to about seven hundred and fifty thousand dollars. The Baltimore school has since received from other sources about two hundred and fifty thousand more, and its present property

aggregates one million and a quarter dollars. John McDonogh was the second man in this country to give for the promotion of education so large a sum as one million and a half dollars. Stephen Girard was the first. The list of philanthropists who have given an equal or larger amount does not yet comprise a score of names.

Mr. McDonogh loved children, and always had under his care children whom he was educating. With pathetic simplicity, he closes his will by saying: "I was near forgetting that I have still one small request to make, one little favor to ask, and it shall be the last. It is that it may be permitted annually to the children of the schools to plant and water a few flowers around my grave." This request is never neglected. New Orleans devoted a large part of its portion of the estate to the erection and equipment of thirty school buildings, and the city meets by taxation the expense of instruction. They constitute the most interesting feature of the city's system of education. All these schools bear the name of their founder. No other name is so familiar to the youth of the Crescent City as that of John McDonogh.

The McDonogh School of Baltimore has sought to embody in its work the fundamental ideas concerning education which were freely set forth by the founder in his will and in his letter to the executors.

He desired that it should be a "farm school," and directed that there should be purchased several hundred acres of land near Baltimore. According to his view, the boys in attendance, while securing a substantial English education, should also become familiar with the varied work of a farm, including the implements used, the products raised, and the natural objects of field and forest. This knowledge, he believed, would help to make them intelligent, sensible men, whether they

should become practical farmers or not. They were to be trained in the class rooms with the distinct understanding that each youth would probably be dependent upon his own exertions for livelihood and advancement. They must therefore be taught to be thorough in their work, capable of clear, independent thinking, and able to use the knowledge they secure with precision and promptness. Particular attention was to be paid to music, that it might furnish delight and inspiration both during the school period and in after life. It was one of his strongest desires that God be revered and worshiped, and his counsel sought by the daily reading of his word. Order, obedience, honesty, truthfulness, industry, kindness, and good manners were to be constantly inculcated. These are a few of the precepts which he advocated. It may be truthfully claimed that these ideas have been woven into the warp and woof of this school. We will note some of its characteristics.

Let it be premised in this connection that education in its broadest sense includes all influences which affect character from the cradle to the grave. "I am," said the wise Ulysses, "a part of all that I have met," and Byron wrote:

"I become a portion of that around me,  
And with the sky, the peak, the heaving plain  
Of ocean, or the stars, mingle, and not in vain."

For a city boy to spend four or five years at McDonogh, and merely become familiar with the place—its trees, flowers, fruit, animals, utensils, operations, and farm products—is to make the world ever after more interesting and valuable to him. Such familiarity with natural objects tends to develop good sense and a practical availability which a boy will never lose. This places him at the beginning of life in proper relation to *things*. Often, too, it means robust health, and health is power.

There are one hundred and fifty boys at McDonogh. For nine months of the year all the pupils spend seven hours a day in study or recitation. To read, speak, and write our native tongue correctly is faithfully enjoined upon all. Each boy must acquire the art of numbers, and learn to manipulate skillfully nine digits and a cipher. Each may gain a good knowledge of geography, physics, chemistry, botany, physiology, biology, book-keeping, English and American history, algebra, geometry, trigonometry, surveying, German, French, and occasionally some other branches. Then comes the manual labor department. Some boys are printers, and others work in the shops as carpenters, wood carvers, turners, or molders; some are surveyors, typewriters, stenographers, draughtsmen, farmers, gardeners, bee-keepers, broom makers, or jobbers; for one and a half hours each day all do some work which employs the hand as well as the head. All are trained in military drill, and are thereby taught to be, like soldiers, prompt, obedient, neat, orderly, active, erect, and manly. Music is a distinct and popular feature of the school. While there is an entire absence of sectarian teaching or bias, an earnest effort is made to incline all pupils to acquire just ideas of God, and form a high purpose to live worthily in accordance with the requirements of the Bible and the dictates of an enlightened conscience. The conditions of admission to the school are as follows:

The candidates must be poor boys, of good character, between the ages of ten and fourteen, sound in body and mind, of respectable associations in life, residents of Baltimore, and successful in passing a competitive examination.

The terms of the founder's will gave Baltimore boys the preference so long as that city should furnish a

sufficient number of candidates to fill all vacancies; after that competition might be thrown open to other seaboard cities. As there are now six applicants for every vacancy, this latter provision is not likely to become of practical value to other cities.

The boys remain until they are sixteen years of age, if their progress and conduct are satisfactory. By superiority of scholarship and excellence of deportment they may obtain the privilege of remaining another year. Once admitted to the school, all their expenses for clothing, tuition, and care are paid by the institution.

Care is taken that this generosity shall be entirely free from any conditions that would produce a humiliating sense of dependence or otherwise interfere with manly spirit. The boys are made to feel that they have as good a right to accept, gratefully, but self-respectingly, the bounty of John McDonogh as have the readers of the Astor Library to avail themselves of the liberality of Mr. Astor, or the students of Cornell the gifts of its founder.

Frequent requests have been made from various parts of the country for permission to enter pay students, but it has not been deemed advisable to introduce such an innovation.

Perhaps the history of a day will best give a clear conception of the busy, wholesome, happy life of this little community.

It is half past five in the morning. In the several dormitories one hundred and fifty boys are sleeping the sound sleep of youth and health. A moment later an alarm clock warns the boy who has the "wake-up job" to disturb their slumbers, and immediately a bell strikes. In five minutes all must be up and dressed. At the end of that time the lad who is "officer of the day" inspects the occupant of each room, who then

proceeds to put his quarters in such order that they shall be acceptable to the matron and her assistants. A visit to the lavatories follows, for the purpose of washing and blacking of shoes. Busy squads then set about various tasks, such as bringing milk and butter from the dairy, winding the gas machines, and making out the report for the weather bureau, while those who have no other duties to perform are engaged in reading, study, or drawing in the schoolroom, or in play until the chapel bell rings at 6:30. Then for fifteen minutes one of the teachers gives the school a digest of the news of the day; this is followed by the devotional service, consisting of singing, alternate Scripture reading, and prayer.

Breakfast at seven. Each meal is preceded by inspection in ranks by officers of companies. Two officers supervise each table. Many of the minor positions of trust are filled by the boys, and great reliance is placed upon the public sentiment of the school to regulate a vast number of details which concern the good order and honorable dealing of the boys. For example, it would be impossible for a dishonest, untruthful, unchaste lad, or one who cheats in recitation, to remain in the school. His life would be made intolerable by his companions. One of the "old boys," who now holds a position of great responsibility, has said, "The boys themselves will not permit anything to interfere with the fresh candor of this useful life."

The hours from eight to one are devoted to study and recitation. Dinner at half past one. From half past two to four all are engaged either in the shops, offices, or fields. Here is a squad surveying a route for an imaginary railroad or measuring a field, there two rival companies are husking corn; the printers are setting up *The Week*, a paper which chronicles the transactions of

the passing days, and every month faithfully records the standing of each pupil.

Abundant time is given for play and military exercises. Supper at half past six, and from seven to nine preparation of the lessons for the following day. Eight hours of refreshing sleep succeed. Saturday afternoon is usually a half-holiday.

During June, July, and August there are no classes. This is the time when the boys become most familiar with the work of the farm. The long days also afford ample time for games, bathing, and rambling over the large estate. Many a lesson concerning its fauna and flora is acquired. Habits of observation are formed, sense perception is cultivated, and nature studied at first hand. Possibly through such experiences some boy is inspired to do something of unusual merit in the study of natural science. The pupils have gathered and classified fifteen hundred specimens of plants, making one of the most complete collections in the State, and the meteorological observations are kept with commendable accuracy.

Manual training at McDonogh is employed more as a means than as an end, more for the purpose of securing mental and moral discipline than for teaching the trades; yet not a few acquire here a knowledge and skill which become available as a means of livelihood. Many a good civil engineer, architect, carpenter, printer, or machinist here builds the foundation for a substantial superstructure. Educators have begun to realize justly how close a relation doing bears to learning.

Symmetrical culture cannot be secured without the specific training of the senses and physical powers. Say what you will about the splendors of intellect, there is something almost grotesque in an education which neglects to correlate and perfect that physical organization

which is at the same time an essential means to mental development and the mightiest agent for the execution of the soul's requirements. No wonder that this topic has become one of the most interesting subjects of discussion at the great gatherings of educators.

A few other features of this school remain to be described. The length of a boy's vacation in summer and at the holidays varies from four to twelve days, and depends upon his scholarship record. Each school session includes one Visitors' Day, when all friends of the boys are welcomed.

The discipline of the institution aims to secure its end by the cooperation of the boys. Punishments consist largely in the withdrawal of privileges and loss of the respect of teachers and schoolfellows. "Make it possible to speak well of you," is a stimulating suggestion often heard. The lad may be without parents or friends, but if he is manly and honorable he is made to feel that everyone connected with the school—trustees, faculty, and old students—is pledged to be his friend; will feel glad if he succeeds and sad if he fails.

These are some of the conditions that constrain to good conduct while the youth is in school, and make brave his heart when he steps out, often otherwise unaided, to win for himself a place as a man among men.

Another very efficient means of discipline is a daily record of credits and debits posted each night, displaying to each boy how his conduct has been and the consequences which have resulted. He has numerous ways by which he can secure credits, which are of the nature of a deposit in a bank, and may be drawn upon in time of need. He may sell them for money or for favors; they have a distinct marketable value. His "days on," as they are called, may be for failing to rise in time, a button off, boots not blacked, suspenders

gone, and various other neglects of good order or conduct. A "day on" means that he must work for one hour and a half while others play. Such a record finds its way into *The Week*, which is sent free to the nearest friend of each boy, and so this one who loves the lad joins with the teacher to urge him to mend his ways. There is a power in this that never dwelt in birchen rod, and it aids in securing that self-mastery which is the best guarantee of future success. Once "on," a boy gets off by doing special jobs, or he may buy credits of his more fortunate mates. He soon learns that great principle of ethics as well as of business, that it is not wise or safe to overdraw one's accounts.

An interesting feature of McDonogh life which has attracted the attention of some eminent writers upon social economy is the curious system of unwritten laws which has grown up among the boys. A former student, Hon. J. Hemsley Johnson, afterward a graduate of Johns Hopkins, wrote a pamphlet upon this subject which was published in the University Series and has since been republished. The title is "Rudimentary Society in a School for Boys." The monograph is still in considerable demand. It is designed to shed some light upon the famous saying of Herbert Spencer, that the education of the child must accord both in mode and arrangement with the education of mankind as considered historically; in other words, the genesis of knowledge in the individual must follow the same course as the genesis of knowledge in the race. It is certainly an interesting fact that there has grown up at McDonogh among boys a system of laws which are strictly observed, covering questions of land control and other rights of quite a varied and complex character.

For example, territory in the woods has been let and sublet for years for the setting of rabbit traps. Each

succeeding generation has bought out the claims of those who went away. A boy's name placed near a bird's nest or a squirrel's hole protects it sacredly. There is a great number of black walnut trees on the place, and it was finally decided by the boys that they would ask for a walnut day, which request was granted. Now, all wait until walnuts are ripe ; and when the day arrives, after breakfast, they stand in line and at the word, "Go," run for the trees, some of them perhaps a mile distant. The ~~one who reaches a tree~~ first climbs it, and shakes down a quantity of nuts; he ~~may then go away~~, to return at his leisure and gather the rest. It would be ~~considered~~ a most dishonorable act, not to be tolerated, should anyone else remove the nuts. Many other customs have thus obtained the force of legal enactments. The discussions on these questions among the boys are often conducted with much ability, and suggest, after a fashion, the primitive debates in the Witenagemote of our Saxon ancestors.

These constitute a few features of the picturesque personality of this school.

This, in brief, is the story of a little community in which, under extremely favorable conditions, an effort has been made to unite the frankness, freshness, and beauty of youth with the sober, orderly, and disciplinary requirements of sound educational methods.

The best proof of the success of the enterprise is found in the fact that the graduates of McDonogh are giving a good account of themselves amid the activities of life. There is reason to believe that many of them remember that wise saying of John McDonogh, which is placed in a **conspicuous** position upon the walls of the institution : "The conclusion at which I have arrived is, that without temperance there is no health, without virtue no order, without religion no happiness, and the sum of our being is to live wisely, soberly, and righteously."

## VI.

**The Spirit of Chivalry.**

**M**AN is a sublime egotist. In his opinion all investigation and knowledge owe their chief value to the relation which they sustain to him—his origin, progress, needs, happiness, and destiny. It is especially important to study the various steps by which he has attained civil, social, and moral excellence. No other study is so interesting as that of human character and life.

History is not a patchwork like the motley garb of a harlequin, but possesses essential continuity and unity. Each successive period has borrowed much from that which went before, and it is strictly true that our own time is the "heir of the ages." Few studies impress us more clearly with this fact than the investigation of the ideals of personal excellence suggested by the word "chivalry." The term long since ceased to suggest, what its etymology indicates, a body of horsemen; but the associations which gather about it, because of its connection for centuries with the highest ideals of personal values, cause it to shine with undimmed luster. There is no man who would not be proud to be called chivalrous, and to designate any act as chivalric is the highest praise.

No other word includes in its meaning a brighter array of virtues and accomplishments than is found in the term "chivalry." Courage, magnanimity, honor, purity, aspiration, respect for women, courtesy, and reverence are all embraced in the ample meaning of the word.

There has been in every age some attempt to realize this lofty conception of personal worth. Three of these ideals are particularly noteworthy, as represented by the hero of antiquity, the knight of the Middle Ages, and the gentleman of modern times.

The hero of antiquity was by no means a perfect character, but he illustrated for that time the highest conception of individual excellence, and displayed some, at least, of the characteristics of chivalry. Jonathan's loyalty to David, David's forbearance toward Saul in the cave of Adullam, were chivalric.

Nor was chivalrous conduct confined to men. The beautiful queen of Ahasuerus displayed the highest courage and purest patriotism when she uttered the words, "And if I perish, I perish!" The steadfastness and devotion of Ruth have secured her lasting remembrance.

Alexander showed a chivalric friendship for his favorite physician when he drank before him the potion he had prescribed, and immediately showed him a letter which stated that the draught was poisoned. Cæsar displayed a knightly sense of honor, when, after the battle of Pharsalia, he burned unread the captured correspondence of Pompey, which would have revealed the names and plans of his enemies; and his tears at the sight of the gory head of his rival were worthy "The foremost man of all the world." The record of ancient wars and ancient heroes is, however, upon the whole, a story of indescribable cruelty. Cruelty is everywhere inscribed upon monuments and other historical remains. Slavery or death was the usual consequence of defeat, and a weary throng of captives the invariable accompaniment of victorious armies. Mercy was a term almost unknown in the vocabulary of ancient warfare. Achilles, the bravest of the Greeks, drags the body of

the noble Hector at his chariot wheels round and round the walls of Troy, unheeding the anguished tears of the weeping Trojans. When Mytelene rebelled against Attica and was defeated, the people of Athens, the most refined and cultivated of antiquity, at first decided to slay every man, woman, and child of the revolted city, but after long deliberation concluded to destroy a thousand only of the most conspicuous offenders ; and this decision was not dictated by any sentiment of humanity, but because it was thought that a harsher policy might drive other colonies to more desperate resistance.

The ancient hero and the mediæval knight were alike in their love of romantic adventure. Fanciful stories of gods, demigods, and men are written in the very skies. Strange that shadowy myths should survive after the material splendors of those times had passed away. Every night the stars repeat these old stories of heroic adventure. Boötes chases the Bears around the pole ; the glittering folds of the Python writhe in the infant hands of the mighty Hercules ; the gallant Perseus flies to the rescue of Andromeda ; Jason guides the ship Argo on her voyage in search of the "Golden Fleece ;" Orpheus still touches his lyre, the magic tones of which drew after him the trees and stones ; and scores of other constellations perpetuate by their names the achievements of the past. Nor are the traditions of those early times less traceable in modern literature. They are woven through its whole fabric. One cannot be an intelligent student of books without being somewhat familiar with heathen mythology.

Everywhere, in poetry, history, and fiction, by allusion, we meet these stories of antiquity. The highest aspiration of ancient art was to perpetuate the forms and deeds of gods and heroes ; but the stars and literature have made the memory of these earliest chivalrous deeds

more enduring than have the crumbling marble and the fading canvas.

Chivalry as an institution was contemporaneous with the feudal system. It lasted for about five hundred years, from near the beginning of the Crusades to the close of the War of the Roses. The feudal system was a method of government. Chivalry was a moral and social system.

It was fostered by three influences : The warlike spirit of the Teutonic races, especially during the Crusades ; their respect for women ; and the power of the Church, which sought to appropriate to its own purposes the martial temper of the age.

Chivalry was an educational system, in which noble knights and fair ladies were the instructors, and castles and courts the places of learning. Noble youth, during the age of from seven to fifteen years, were placed under the tutelage of some baron, lord, or prince, to serve as pages, chiefly under guidance of the ladies of the court. They were taught the graces of person, manner, and speech, music, athletic exercises, the use of the lesser weapons of war, and those romantic ideas of love and adventure which constitute the charm of the Middle Ages. From the age of fifteen to twenty-one the "squire," as he was then called, attended the knights, and learned from them the arts of war. He became skillful in handling the sword, the battle-ax, mace, and lance, and in the perfect management of the horse. He was taught to serve, to be obedient, enduring, and loyal to his master. Having proved his worthiness he was installed a knight with many impressive ceremonies—bathing, fastings, and vigils—under the solemn sanctions of the Church. It was not uncommon, however, for a gallant squire to receive knighthood on the field of battle, some distinguished soldier bestowing on him the accolade on

account of his having performed conspicuously heroic deeds.

Tennyson has described the lofty aims of knighthood in his "Idylls of the King." He represents King Arthur as pledging thus the glorious company of his Table Round, "the flower of men :"

"I made them place their hands in mine and swear  
To reverence their king as if he were their conscience,  
And their conscience as their king.  
To break the heathen and uphold the Christ,  
To ride abroad redressing human wrongs,  
To speak no slander, no, nor listen to it,  
To lead sweet lives of purest chastity,  
To love one maiden only, cleave to her,  
And worship her by years of noble deeds  
Until they won her; for indeed I know  
Of no subtler master under heaven  
Than is the maiden passion for a maid,  
Not only to keep down the base in man,  
But teach high thoughts and amiable words,  
And courtliness and the desire of fame,  
And love of truth, and all that makes a man."

The stately and splendid pastimes of chivalry have been described by Chaucer, Froissart, Scott, and many others. The most conspicuous of these were the tournament and joust. The former was usually held in celebration of some princely wedding, royal birth, or other great occasion of public rejoicing. They correspond in a sense to the four great national games of antiquity. All that beauty and gorgeous armor, trappings, and skill could display conspired to make the tournaments the most imposing gatherings of the Middle Ages. Nowhere are they better portrayed than in the pages of *Ivanhoe* and *The Talisman*. The world was reluctant to surrender these glorious spectacular entertainments even after chivalry as an institution had well-nigh ceased

to exist. When, in 1520, Henry the Eighth met, on the plain of Guisnes, the proud Francis the First, so magnificent was the display that ever since it has been called "The field of the cloth of gold." The tournament consisted of feats of arms between numerous mounted knights in an arena, which was surrounded by thousands of spectators. The joust was a combat between two.

A knight armed *cap-a-pie* was both a splendid and formidable object. But the time came when the sinewy arms of English archers became strong enough to send their feathered shafts through the best coat of mail.

In 1346, at the battle of Cressy, the yeomen of England destroyed forever the pretensions of armor-clad knights that they were invulnerable. In the language of the historian, "The battles of England were henceforth to be won by bow and bill." The introduction of firearms gave the final blow to the warlike superiority of the knight. Some of the usages of chivalry long lingered, but the institution was not in harmony with the new order of things, and the burlesque of Cervantes completed its overthrow.

It must not for a moment be supposed that chivalry was a perfect social system. According to our more advanced notions it often combined most incongruous characteristics, and many of its ideas were fanciful and fell far short of the true standards of moral excellence. For example, when Edward, the Black Prince, captured the city of Limoges he ordered the destruction of every man, woman, and child in the city; but when a little band of knights placed their backs to a wall, determined to sell their lives at a costly price, Edward spared them and held them for ransom. Such was the thought of that beau ideal of English chivalry. He could appreciate the courage of knights, but had no mercy for helpless women and children.

Mediæval chivalry was aristocratic ; modern chivalry is democratic. The former presented an ideal for the few ; the latter offers possibilities of exalted excellence for the many. The former held sharply to the limitations of rank, and the boundary lines were never crossed by yeomen, farmers, serfs, or slaves. The latter breathes the spirit of human equality and brotherhood. It proudly declares with Robert Burns :

“ The *rank* is but the guinea's *stamp*,  
The *man's* the gowd for a' that.”

Not only is modern chivalry distinguished from that of a former time by the democracy of its spirit, but the field for its display is far more varied and beneficent. That was an institution of courts and camps ; this may dignify and ennoble the humblest sphere of life. The knight was indissolubly associated with rank. The chivalrous gentleman may have a sooty face and hands begrimed with toil. Thus much for social evolution. It was not long since contrary to law as well as custom in England for one who labored or engaged in trade to appropriate the name “gentleman.” Our own time is in nearer accord with the doctrine of intrinsic excellence declared in the words, “Man looketh at the outward appearance, but God looketh at the heart.” John Maynard was chivalrous. The doctors and nurses who went to cholera-stricken Memphis were chivalrous. The lad who rode in front of the Johnstown flood to warn the people was knightly. Ida Lewis and Clara Barton possess the fine spirit of Boadicea and Joan of Arc. Brakemen, engineers, life-savers by the sea, firemen, and multitudes of others make chivalrous conduct the frequent, but not less noble, record of our daily life. A great steamer was making her first trip across the ocean, her ponderous lever snapped, and like a mighty

flail was fast beating a hole through the bottom of the ship. Scalding, hissing steam filled the engine room and extinguished the lights. The brave engineer crawled, blinded and breathless, just out of reach of the Titanic blows, and at length grasped the lever with firm hand and stopped the machinery. Was not this a knightly act?

The most perfect specimens of chivalric deeds in the Middle Ages have been more than matched in even the unwritten history of our own time. Let us pause to consider a few illustrations from the late civil war. Would you ask for a delicate sense of honor? Is it not shown in what follows? During the Chattanooga campaign, on the eve of a great battle, in the early morning, before the forward movement had begun, General Sherman desired to unmask the batteries which might have been placed in position by the Confederates during the night. A railroad ran around at the foot of the mountains. Sherman said to a locomotive engineer, "Can you run your engine round the curve?" "Yes," said the brave man, and turning to a companion handed him his watch, pocketbook, and the address of his wife, for he never expected to see her dear face again in his little cottage by the river. He then stepped aboard, and pulling open the throttle valve, away, away sped the engine. From many an ambushed battery shot and shell were fiercely hurled at the flying locomotive. The keen-eyed general marked the positions thus unwittingly revealed, while round the curve the engine disappeared and its fierce whistle was heard no more. The general turned sadly to his officers and said, "I'm afraid we have lost him;" but it was not long before the engine came into sight again, snorting its defiance. Cheer after cheer rose from the army as the engineer, wiping his sooty face, patted his noble steed, saying,

"Good girl! good girl!" A few days after he chanced to enter the office of the paymaster, who said, "I have five hundred dollars placed to your credit." "Who put it there?" the man asked. "O, the general," was the reply. "I will not take it," he said; "it would look as if I did it for money. Tell the general if he will write on a piece of paper that I did it, I will send it to my wife, and that is all I want." The general wrote the paper, and to his signature was added that of General Grant, Secretary Stanton, and President Lincoln, and it now hangs on the wall of a humble home in Ohio. I would rather possess it than any of the proud escutcheons that adorn the halls of the stately castles of the old world.

There is a story told of a chivalrous young man in a neighboring State, which until very recently has found no place in history, yet it possesses every element of romance; and what is better, displays the highest courage and patriotic devotion, at one of the pivotal points of human destiny. General Lee, with a victorious army, had invaded Pennsylvania. His troops were at Chambersburg and threatened Harrisburg. He suddenly learned that General Hooker had crossed the Potomac and menaced his rear. He determined to change his plan and march toward his enemy. A young man who was acting as a volunteer Union scout entered Chambersburg, where he had formerly resided. Judge F. M. Kimmell, who had years before sat on the bench with the young man's father, saw him, and taking him aside asked if he was willing to risk his life for his country. Being answered in the affirmative, he gave him a telegram of vital importance, to be sent to Governor Curtin. This was placed in the buckle strap of his pantaloons, the lining of which was cut for the purpose. At great risk he made his way through the Confederate

lines, carefully avoiding bodies of soldiers which were scattered everywhere in that section. Some of the guards at one time halted him and drew their guns on him, but did not fire. After walking seventeen miles he reached his horse, which had been secreted in the mountains. Mounting, he rode till the animal became exhausted. Securing a fresh horse he sped on till that also failed; procuring still another, he rode on till he was challenged by a Union picket, who being informed of the importance of his mission, conducted him to a telegraph station, just as the operator was leaving. He had walked seventeen miles and ridden forty-one since noon. The message was sent with such details as carried conviction of its truthfulness, although it bore no signature. It was received at the executive mansion a little after midnight, July 1, 1863, and forwarded at once to Washington, from thence sent to General Meade, and was the first intelligence that he obtained of the dangerous movement contemplated by General Lee. General Meade at once ordered General Reynolds to make a reconnoissance in force, which brought on the battle of Gettysburg, with all its mighty consequences to the nation and the world. Twenty years rolled away. The Presbyterian Synod was holding its session at Bellefonte, Pa. Governor Curtin, who was entertaining some of these guests of the city at his table, related the story of receiving the dispatch, and expressed regret that he had never been able to discover who sent it. A clergyman present, Stephen W. Pomeroy, by name, modestly stated that he was the man. Such deeds of patriotic service were not uncommon in those trying days.

I venture to mention one of many acts of knightly magnanimity performed during the progress of the battle of Gettysburg. It was at the close of the first day's

struggle. The Union troops had been defeated and were in full retreat. Confederate General Gordon was rapidly pursuing them, when he recognized among the wounded lying on the field the form of an old acquaintance, General Francis C. Barlow. Gordon stopped and expressed his sorrow at his sad condition, and asked if he could do anything for him. The officer answered, "No;" that he was mortally wounded; but General Gordon insisted upon having him taken to a neighboring farmhouse, and again asked if there was anything more he could do. He was then told that Mrs. Barlow was in the rear of the Union army in the service of the Sanitary Commission. That night, amid all the excitements of the great battle, Gordon had the wife conducted through the Confederate lines to her wounded husband. Her fine care saved him, and he lived to complete a brilliant civil as well as military career. His magnanimous foe is now often heard on the rostrum and in the Senate lifting his eloquent voice in behalf of our common country.

Among the knights of the age of chivalry, there are two whose names are always mentioned with unstinted praise. The one was Chevalier Bayard, of France, the man "without fear and without reproach." The other was Sir Philip Sidney, one of the brightest ornaments of the reign of Queen Elizabeth. The gentle, gracious act of the latter while lying mortally wounded on the field of Zutphen has given him a tender immortality. Seeing the eager eyes of a dying soldier fixed upon a cup of water a friend had brought to relieve his awful thirst, he pushed it toward him, saying, "Thy necessity is greater than mine." That unselfish act was surpassed by the conduct of a private in a field hospital after the battle of Roanoke. As the surgeon was engaged in his gory work he incautiously remarked that he had ether

enough for just one more operation. The quick ear of a man who was about to have his leg amputated caught it, and he eagerly said, "Then give it to Bill, he was wounded by a shell, and needs it more than I do," and that common soldier bore his pain heroically to save his friend from awful agony.

One other instance, showing the progress of chivalrous sentiments in recent times, must suffice. It will appear more striking if set by the side of a transaction which occurred just one hundred and fifty years ago. The civil war in Great Britain had ended on the bloody field of Culloden. The commander of the king's forces was his brother, the Duke of Cumberland. After the battle the soldiers amused themselves by murdering wounded Highlanders, and the next day those who survived were placed in two great heaps and slaughtered by firing cannon balls into them. Thirty wounded men who had found refuge in a house were burned. It is true that for some time after this the heartless duke was unpopular in England, but there was no official condemnation of his action, and the ax of the executioner, by order of the courts, was kept busy for some time thereafter.

A little more than thirty years since the great civil war was ended in the United States, but no execution took place. The hero of Appomattox bade the defeated soldiers take home their horses, as they would need them in putting in their crops. He issued rations to twenty-five thousand hungry Confederates, and ordered that a salute should not be fired, less it humiliate the fallen foe. "Lately," he said, "our enemies, but now our countrymen."

No wonder that the profound grief of Americans was not bounded by geographical lines when the news came that this knight of the nineteenth century had died on Mount McGregor.

In this very practical age it is well for us to dwell sometimes upon those elements of character which are more than mere utilities.

Let us consider somewhat more closely the circle of chivalric virtues which have already been enumerated.

Physical courage is the birthright of the Teutonic race, but moral courage is a rarer endowment. That fine spirit that conquers a rebellious body, that masters weakness and infirmities, controls temper, subdues passions, and marches straightforward in the path of duty against known odds, this, according to Browning, is chivalry.

"The chivalry  
That dares the right and disregards alike  
The yea and nay o' the world."

Courage finds many an opportunity for its display other than on a battlefield. We have seen for months past a young man of wealth, liberal education, and aristocratic associations fearlessly championing the cause of temperance in the great metropolis.

Thousands of saloons could not daunt Theodore Roosevelt; curses, threats, and flattery alike were of no avail. "I shall enforce the law without fear or favor," was the language of the President of the Police Commissioners of New York City. The saloons were closed and the sanctity of the Sabbath sustained. Such a victory in the interest of good morals in a great city fills us with confidence that we shall yet witness the triumph of other important municipal reforms. This chivalric gentleman has said that any man who has kindred dependent upon him owes his service to them; while a man who is independent by virtue of wealth owes his labors to society and his country. In such a scheme of life there is no place for luxurious idlers, and

he furnishes a good illustration of a manly and fearless performance of civil duties.

Magnanimity is a knightly virtue. It scorns to take advantage and despises the mean and underhanded. It is generous. It was displayed by the French officer who charged upon the commander of an English regiment, but when he discovered that his enemy had no sword arm he saluted him and gallantly rode away. Magnanimity is slow to take offense, but prompt to forgive. It almost passes one's power of belief that an Irish earl could think it possible that honorable gentlemen in a friendly international contest could be guilty of unmanly trickery.

"Honor" is one of the choice words in the vocabulary of a gentleman. Our fathers pledged it in the Declaration of Independence as their most sacred guarantee—their lives, their fortunes, and their sacred honor. Honor sometimes enforces the observance of those requirements which no law could compel a person to obey; it is therefore often of higher authority than mere statutes. Washington wrote to Robert Morris, asking him to borrow a large sum of money which the army sadly needed. Morris appealed to a wealthy Quaker. "What security canst thee give me?" "My word of honor." "Thee can have the money," was the reply.

General Grant paroled thirty-one thousand prisoners after the surrender of Vicksburg, and it has never been charged that any of them broke their word. The honorable man is a law to himself.

After the battle of Pavia Francis the First wrote to the queen regent, his mother: "All is lost save honor;" and many a fine spirit has felt with him that honor saved is more than all else that might be lost.

The white robe which was donned by the candidate for knighthood was an emblem of the white life which

he promised to live. How fine a thing is a pure manhood! How it shone in the person of Joseph in the court of Pharaoh! There is no greater enemy to society than he who stains the imagination and corrupts the heart of youth. The crime is no less heinous if it be done in the name of art. Pen and pencil have too often been prostituted to this base purpose; literature, pictorial representation, and the drama pander too much to the baser passions of the soul. Alas, for the man with a corrupted imagination; he may strive to rid himself of it, but will find that he is as helpless as Hercules when he strove to tear off the poisoned tunic; the virus has entered his veins and cannot be eradicated. "Blessed are the pure in heart: for they shall see God."

The fifth of the knightly virtues is a desire for worthy achievement. Never before were the opportunities of life so ample as they are to-day. No artificial distinctions, in this free land, restrict and cripple the aspiring soul. Knowledge, wealth, position, political influence, are all offered to those who are willing to earn them. The prizes of scholarship are usually secured by such as feel the necessity to labor. Our history abounds with the record of successes obtained under apparently the most adverse circumstances. The mother of Andrew Jackson was almost without a shelter for her babe, but this child, born in the direst poverty, developed into a man of indomitable energy, and possessed withal such elegance of manner that he would have adorned any court in Europe. The greatest character of the nineteenth century was nurtured among the most unpropitious environments. Our country and institutions appeal to the individual, and summon each to do his best. In a republic like ours no one has a right to enjoy its blessings and shirk its responsibilities.

In short, the theory of our society and government is

that every man and woman should have a fair opportunity for full development, and that all are under obligation to make the most of their physical, mental, and moral being.

Respect for woman was a fundamental tenet in the code of chivalry. That idea has never received recognition among oriental peoples. Some of them deny a soul to woman; all treat her as an inferior. In China a man may beat his wife as often as he likes, but if she should strike him once he may even kill her without being called to account.

In the United States, within a comparatively short time, great changes have been made in the occupations of women, and their opportunities for obtaining a livelihood have marvelously multiplied; yet all this advancement has been made without the loss of her charm of manner or the lessening of her influence. She is queen here, and still receives the chivalric devotion of the olden time.

The results will be far-reaching and disastrous if any social changes shall cause her to lose her high place in the hearts of men; but we may safely trust that matter to the womanliness, tact, and sound judgment of the mothers, wives, and sisters of this favored land.

It is much to be feared that among the chivalric virtues there is one that is somewhat neglected in our striving, practical age—the grace of courtesy. We are inclined to be impatient with Lord Chesterfield's combination of polish and insincerity, but good breeding rests most securely upon a foundation of sincerity and kindness. Miss Frances Willard expressed it neatly when she said that her mother taught the children to be considerate. A nice regard for the rights and feelings of others is the soul of courtesy; but its appropriate exercise also demands attention to the refinements of

manner and speech. It is said of Governor Fenton, of New York, that his "No" gave more pleasure than most persons' "Yes." They tell to this day of the gentle manners of Rufus Choate in his association with the younger members of the bar of Boston. Good manners have proved a fortune to more than one young man. They are the open sesame to refined society. They are often more effective than wealth, position, genius, or education. Rudeness and incivility, on the contrary, are the indications of low breeding and a coarse nature.

Among the things that are last forgotten are those acts of gentle helpfulness, thoughtfulness, and forbearance which we have received at times when we were perplexed, embarrassed, or sorrowing.

The knight of the Middle Ages was religious. The highest type of a gentleman which the world has ever seen, be it said with reverence, was the Man of Calvary. Sir Thomas Hughes, author of *Tom Brown at Rugby*, has written an eloquent work upon "The Manliness of Christ." Dr. Thomas Arnold said it was the effort of his life to make his boys "feel like Christian gentlemen."

This, then, is the bright array of chivalric virtues. Young gentlemen, your eager vision will soon greet the dawn of the new century. *You* are to be the knights of the coming age—let us hope the best the world has yet seen. Receive the accolade!

Be valiant, generous, true, chaste; aim for the noblest things in life. Honor true womanhood, be courteous, fear God.

Many omens of good greet you. The greatest benefit conferred by chivalry in the Middle Ages was this: It lessened the horrors of war and taught mercy, forbearance, and helpfulness toward the oppressed. There are

many indications that the spirit of modern Christian chivalry may render war impossible. But yesterday the passions of two great nations were terribly stirred, and for a time it seemed as if we might be plunged into one of the most dreadful conflicts that the world has ever seen. Then the conservative force of Christian teaching made itself felt. A great popular expression in favor of peaceable settlement of difficulties by arbitration demanded and received recognition from cabinets and rulers. Had it not been for this, for aught we know, our skies might ere this have flared with the blaze of burning cities and we be suffering the desolations of war. A better spirit has prevailed. Wise and temperate words have just been spoken in the Parliament of England in favor of peace; a great body of representative Americans has met this week in New York to discuss the matter, and to-morrow, on Washington's Birthday [1896], the International Congress of Arbitration will assemble in Philadelphia to consider the best methods of securing perpetual peace among civilized nations. It is not too much to hope that the prophecy expressed in the words of Longfellow may yet be fulfilled :

“ The echoing sounds grow fainter and then cease,  
And like a bell with solemn, sweet vibrations,  
I hear once more the voice of Christ say, ‘ Peace!’ ”

“ Peace ! and no longer from its brazen portals  
The blast of war's great organ shakes the skies,  
But beautiful as songs of the immortals  
The holy melodies of love arise.”



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POLITICAL AND PATRIOTIC.

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## I.

**Receiving the Flag.**

At Camp Stevens, Providence, R. I., October 6, 1862.

HONORED SIR [Hon. William M. Rodman]: By the appointment of our commanding officer, I am to speak a few words in behalf of the Eleventh Rhode Island Volunteers on receiving by your hand this beautiful flag from the young ladies of Providence. It is, indeed, beautiful in itself considered, but far dearer to us from the associations which surround it. The honor and fame of our country are woven in its folds. We are reminded by the white stripes that it has ever been the emblem of a pure nationality, and everywhere has been recognized as the representative of constitutional liberty and the rights of man. And the red stripes suggest to us, alas! how sadly to-day, that the sword must sometimes be unsheathed in its defense, and the best blood of the republic crimson its folds. The regiment has just returned from the march to the grave of General Isaac Peace Rodman, who fell in its defense while leading that heroic charge at Antietam. He furnishes us an impressive and illustrious example of a lofty spirit of self-sacrifice. The very ground on which we stand bears the name of another patriot, who bravely took the flag in his arms and rushed upon the foe, determined to conquer or die under its folds; General Isaac Stevens was killed at Chantilly while bearing in his hands this glorious ensign of our country. In behalf of our colonel, whose honorable

career is my warrant for so doing, I can promise you, sir, and those whom you represent, that this banner shall be returned unsullied. Depend upon it we shall strive in the fear of God to perform our duty and do our best to aid in preserving the Union. The patriotic ladies of this city may rest assured that, amid the vicissitudes of a soldier's life, all the men of this regiment will remember with pleasure their beautiful gift. As often as they look upon it they will be stronger and more patient in trials from the thought of the unfailing sympathy of those at home. This standard signifies a generous interest in the soldiers of this regiment and that in this conflict for "God and the Constitution"—the motto which it bears—all our hearts beat as one. Love and faith at home are thus linked with courage and patriotism in the field. Every soldier here will go forth to battle feeling the power of the inspiring words, wife, mother, sister, country.

## II.

**The Scholar in the War.**

Extracts from an address delivered at the Annual Meeting of the Rhode Island Institute, in Providence, January 29, 1864.

**T**HEORETICAL reformers have sometimes shown themselves indifferent or incapable in practically enforcing their ideas. The American scholar, however, while he has, in the past, freely given his voice and influence in favor of liberty, has also warmly participated in the actual struggles of the present war. President Lincoln said, after having examined the first regiments which were raised, that he could select his cabinet from any one of them. A few days ago a Russian admiral stated that the moral and intellectual character of our army surpasses that of any in Europe. This result is chiefly owing to the efforts of the scholar. The schoolmaster was abroad before the soldier.

In the higher walks of learning we find the most convincing proofs of active patriotism. All of our literary institutions have their "Roll of Honor," to which they point with pride. Many of their pale-faced boys have become bronzed veterans. In answer to letters of inquiry on this point, I have received, from colleges in all of the New England States and some others, statistics which show that they have been most earnest in the common cause. Their students have freely gone forth to battle, and while many entered as privates, they have filled all ranks, even that of general and rear admiral. From data furnished it would appear that ninety per cent of the number have risen to be officers. It is safe

to say that no other army ever contained so many educated men.

Many of the young heroes who have fallen were full of promise. Winthrop, Stearns—but why name the few when the list is so great? Or why go to a distance for illustration? Do not we, who assemble here to-day, look in vain for one of our number, whose tones were so familiar to our ears? One whose sterling manhood and fine scholarship commanded respect, and who poured out his lifeblood freely on the hard-fought field of Newbern. We sincerely mourn his early fall, and shall always cherish as a sweet solace the memory of his heroism. There rises before me the recollection of another American scholar whose name shines out like one of the stars he loved so well. His eloquence is still fresh in your minds.

“Leaving the earth at will, he soared to heaven,  
And read the glorious visions of the skies,  
And to the music of the rolling spheres  
Intelligently listened.”

Unlike the astronomer of old, he was not so engrossed with heavenly studies that he could not descend to earth and deeply sympathize in the sorrows of his afflicted country. We find him conducting a brilliant campaign in the Southwest, and not long after, preparing, under the most favorable auspices, to win new triumphs on the seaboard. But death came, and found him not unprepared. Calmly he wrote to his daughters, “Love God and each other,” and Professor Ormsby M. Mitchell, the scholar, the astronomer, the Christian soldier, passed away.

The scholar has not only been an effective influence during this conflict in the field, but has also powerfully stimulated public opinion through the press. Through this medium he has constantly inculcated the

lesson of patience. All will remember the intense excitement which followed defeat in the early part of the war. So violent were these manifestations that the *London Times* then prophesied that in less than six months our country would be ruled by mob law. The writer mistook the intelligent character of our people, and drew his inferences from European data. When our broken and dispirited columns fell back from Bull Run, Fredericksburg, and other defeats, and when the masses were well-nigh discouraged, the scholar as a student of history pointed them to the great conflicts of the old world, and to the reverses in our own early revolutionary struggle, when, for a time, the cause of justice and humanity seemed well-nigh lost. Thus History through them has uttered her inspiring voice, declaring that every righteous cause must finally prevail, and men have been taught to believe the truth of those quaint old lines:

"It often falls in course of common life,  
That Right long time is overborne of Wrong,  
Through avarice, or power, or guile, or strife;  
But Justice, though her doom she doth prolong,  
Yet in the end she will her own cause right."

We have accepted the lesson, and wavering determination has crystallized into deathless purpose.

We have seen that the teachings of the scholar in the past have been in favor of universal freedom, and that when these have been conducted to their legitimate issue, he has been consistent with himself in sustaining them in the camp as well as in the study and the school. But a heavier task awaits him. The irresistible logic of events forces us to the conclusion that ere long the war will end. States will soon be anxious to renew their allegiance to the Union. Then will come the greatest danger. Temptation to compromise with evil

for the sake of peace may arise, and so sure as the mistake of our fathers entailed upon us the bloody events of the present time, if we abandon sound principles we shall leave for others a more terrible conflict than that in which we are now engaged. It must not be. Let us have peace on the basis of justice, mercy, and liberty. Let us learn the lesson of the past. Every intelligent patriot should be sure that the Ship of State is clear of the breakers before he seeks repose.

The labor of the scholar will only have commenced when this struggle is over. War is one of the greatest evils which God has suffered to afflict humanity. In its path follow death and a weary train of desolating influences. With it flows onward a mighty stream of moral degradation, which sweeps away the landmarks of virtue. The sacredness of life is lost. The rights of property cease to be clearly defined in the mind of the soldier; intemperance becomes a common vice, and men, ceasing to reverence the name of Deity, sometimes rush into battle with cursing, and die with an oath upon their lips.

This is no fancy picture, as all who are familiar with the facts know right well.

Who but the teacher shall counteract these influences, establish firmly in the minds of the rising generation the fundamental principles of truth and righteousness, and prevent this moral contagion from spreading among the communities in which we live? Here is scope for the highest talent and stimulus for the purest patriotism; no higher vocation can be asked, for its object is nothing less than to preserve the integrity of our nation and secure to the world the blessings of enlightened government.

The profession of arms begets a love for military life. There is something in the floating banner, the prancing

steed, the thrill of battle, which exerts a magical power over the human heart. Men forget the groans and agony, the sorrow and desolation. It has ever been thus, and the earth, deluged with blood from the earliest times, warns us to beware of this martial spirit. The danger is not now, but will come when the war is ended.

Then ambitious leaders, fond of their profession, may seek to embroil the nation in other strifes. Many a soldier will find it difficult to return to peaceful toil.

Should this spirit prevail over wiser counsels, farewell to the glory of America; her doom, like that of the Eastern monarch, will be written upon the walls of her capitol, and her end like that of the proud republics which have gone before.

The scholar must prepare to contend with these influences. He must point the people to the true sources of national prosperity and happiness. Let him awaken a deeper love for knowledge and art, and the triumphs of peace.

Let him inspire the country with a full appreciation of her lofty mission, which is to shine as the light of the world, and promote a spirit of peace and good will among all nations.

## III.

**Defense of the War Record of Rhode Island.**

Delivered in the Senate Chamber, Friday, February 16, 1866.

**M**AY it please your Excellency and Senators :  
If this question was almost any other, I should feel disposed to leave its discussion to the older and abler members of this House ; but anything connected with the honor of this State or with private reputation takes hold of my sympathies most strongly. From the moment that this question was broached I felt it to be very important, and when his excellency came forward with a special message of such length I supposed it pointed to a grave evil ; that this was not an investigation in regard to a matter of form, it was not concerning the question whether certain books were precisely kept in those toilsome, hazardous, and exciting times—the early period of the late war. I supposed it was a question of fraud, and hoped and believed that the motive in presenting it was honorable, and that the purpose of the governor was to ascertain if the people of this State have been cheated, and, if they have been, to bring the guilty parties to justice. I know that there has been in this State much private controversy for political reasons, and that it is too common for humanity to be turned aside from the path of duty by influence of the passions. Yet I would gladly believe that both in the past and now the motive which actuated yourself and the Senate committee is high and worthy.

I have taken up these documents as I would investi-

gate any subject of like importance, and, looking at them carefully and studiously, have endeavored to arrive at a deliberate conclusion based upon justice. The first question is this: Do the committee deliberately charge in their report that there has been fraud? I cannot find that they do. Nay, more—I have it from the lips of members of that committee that they do not believe that there was fraud. It is not, then, distinctly charged by the committee that there was dishonesty. What then? That there was irregularity. So much is granted. But there are charges of fraud made on this floor and outside this chamber that will affect the reputation of individuals and the State not less dangerously, not less effectually, than if they were made in that report. When questions are presented in this form, for instance, in reference to several documents offered yesterday: "Here is the bill from Tompkins for \$16,000, and only about \$6,000 is credited to the State; \$10,000 is nowhere to be found. Is that honest?" It is such insinuations as these that are dangerous. They may be made to any extent, and possibly some of them may not be answered in the confusion of this contest. This one *is* answered. I will answer the gentleman. That money was safely deposited with the general Treasurer of the State. It is the old story of Iago over again, "Yes; I think she is honest—but that handkerchief!" Members of this committee tell us, "We think they are honest," and then, forsooth, come up here and say, "O, the vouchers!—where are they?"

I now proceed to take up the special message and the report, and also the reports as they appear in the newspapers. I wished first to derive a definite idea of their aim as a unit, and my conclusion is this: The general drift of the charge is that the quartermaster general has acted wrongfully, and has been the chief guilty party.

I then examined the report of this committee, and endeavored to discover the precise charge that they made, or the exact point to which their argument tends, and came to the same conclusion, for we read on the first page of their report :

“For the year 1861 the committee find the books to have been accurately kept and all the transactions of the department placed correctly upon record. The receipts and expenditures are all clearly and accurately entered ; but from inexperience and want of knowledge essentially requisite for the collection of the accounts of the United States, there was expended something over \$123,000 which there is little prospect of obtaining from the general government. The money seems to have been paid principally upon drafts drawn upon the Quartermaster General of the State by our regimental officers at Washington and elsewhere, in the early stages of the war, and was disbursed in various ways to meet the requirements of our troops which, by the exigency, had been called so hastily to the field.”

They commend General Stead, and leave him there. I pass to the eleventh page of this report, and there find:

“Justice to General Cooke requires the committee to state that with the exception of the application of the funds collected of the United States for horses, and the entry relative to the same which he made upon his books, that in all other respects the books show the business to have been creditably performed.”

I am very glad that this is so—that the reputation of these gentlemen is not called in question ; that no charge of fraud can be made against them. Then we must come to this conclusion—that all the fraud, if any, which has been committed is chargeable to General Frieze. The impression sought to be made on the public

mind is that there has been immense robbery. This is the general effect of the whole of these charges. You go to the people of the State, and say, "They have been cheating you immensely in the early part of the war." You point to figures, and say that there is \$335,287.74 that the general government will not allow the State. That seems a large sum, and men are saying everywhere, "This is an immense amount to lose, and it is a shame that the people of this State should be cheated in this way!"

But when we come to examine the matter, we find, as has been said, that the whole amount called in question or suspended or disallowed by the general government for the time that General Frieze was in office is about \$8,000 out of the \$335,000. Now, I wish to say to the people of this State, through the journals, that whatever else may be brought into this discussion let them remember that, in considering the suspended and disallowed accounts called in question, the committee exonerated every officer, excepting General Frieze, who is held responsible for this \$8,000 alone. Let them not see looming up before them \$335,000 of dishonest accounts, but confine their attention to the simple fact of \$8,000.

Allusions have been made to the "outside transactions," as they are called. Among the features of this matter which I do not approve, but may, perhaps, be able to explain, is the fact that these transactions were not always put upon the books in due form—I presume that the officers concerned themselves would concede this point—but it is a shame and an outrage that these things should be spoken of as they are. To a business man, they lack exactness; but they were not outside transactions in the sense and with the purpose intimated in the charges here made. It was known how this money

was taken; the money paid by the United States was put upon Major Sanford's report; it was a thing publicly understood, and not done in the dark. It was by no means the case in which a man is engaged as an officer and at the same time is employing the funds of the government to further his own private plans of gain.

One of these transactions was the purchase of horses, and, notwithstanding the censure which has been cast upon it, I regard that transaction as in the highest degree creditable to the officers of the State. The legal counselor of the governor told him that he had no authority to take the money out of the State treasury. He replied: "The money must be had. Let it be borrowed, and let the credit of my firm be pledged for the payment of it." Now, suppose that account had been disallowed and suspended, who would have lost the money? Governor Sprague would have lost it.

It is undoubtedly true that the State was without responsibility; and it is equally true that if there had been any question as to payment, Governor Sprague would have been held responsible. The bank insisted that he should pledge his fortune for the payment of the money. Moreover, whatever may be said in regard to that transaction, I have not heard the charge made that one cent of that money was lost to the State, with the exception of the interest. It is not claimed but what every dollar that was taken has been paid back, and the State has had no loss from that transaction, with the single exception named, and a few odd dollars besides. The principal of these loans with interest and expenses of transportation would cover the \$130,000 which the gentlemen say was not accounted for.

Then in regard to the "hospital affair," it will be remembered that in the month of July those vessels came into our bay, and all will recall the thrilling circum-

stances. There were many dead men on the vessels, and it was deemed necessary to put up barracks as quickly as possible. The Quartermaster of this State ascertained that it was the wish of the United States Quartermaster General to have it done; he also gave him power to do it, but he would not assume that power, and insisted on the United States Quartermaster General making all the contracts. But it became necessary to guarantee payment directly to the contractors, who must pay their men from day to day. Governor Sprague again furnished the money on his own credit, and it has been refunded. It seems to me that although these transactions were informal, yet as not a farthing was lost to the State, they need not excite such discussion as has been had upon them. It was no "outside transaction" designed to put money into the pockets of the parties concerned.

In considering these questions we are too prone to forget the circumstances of those days of war. It is a very easy matter to sit down here and ask for "vouchers," but we forget the excitements and perils of the year 1862, and the unusual activity that prevailed in our quartermaster's department. In making our inquiries we are not sufficiently charitable toward the acts of those times. If we turn our mind for a moment to the scenes of that year, we shall deal more fairly with the officers who then managed our public affairs.

It must be understood that the committee does not formally charge fraud, and it is only "irregularities" which we are to explain.

The year 1862 was the most exciting year of the civil war. It began, you remember, by McClellan starting on his Peninsula campaign, and we had high hopes that he would succeed. He had a splendid army of one hundred and sixty thousand men. Many supposed

he would capture Richmond at the first onset. Our hopes went higher and higher, and then we became discouraged; then hoped again, and then were again disheartened. The President urged on the commander of the Union forces. Every man who could be spared was sent from Washington and its neighborhood, and the city was left exposed and almost unprotected. Then Stonewall Jackson made that brilliant dash across Virginia, and drove Banks into Winchester. On the twenty-fifth of May, that Sabbath morning, we received a message that Banks was falling back upon Martinsburg, and Stonewall Jackson was expected to make a dash upon Washington. Then it was that little Rhode Island raised, in four days, two regiments and a battery. It was a marvelous feat to be accomplished. It was not natural that men should be careful that every account should be precisely vouched for. The old homestead is on fire. Servants come to the steward for the means of extinguishing the fire; but he says that not a pail or ladder shall be taken from his storehouse till a proper receipt is given. He knows his duty too well to permit property intrusted to his care to leave his hands without proper "vouchers," even though all his master's other property and the lives of his wife and children are in danger. He would be an accurate and faithful bookkeeper; nevertheless utterly false to his trust.

Not so were the affairs of the State managed in those times of peril. When the officers of our regiments went to the front, sometimes they gave no receipts for their arms and equipments. If they had no time to make receipts, we, nevertheless, gave them their arms, and sent them at once to their places in the field; not standing on trifles at such an hour.

Again, in the latter part of the year, you remember that McClellan was defeated, and fell back on Washing-

ton; Pope took command of the army, and Pope was defeated in the second battle of Bull Run; Chantilly followed. There brave Stevens fell. Great excitement followed throughout the country, because, flushed with victory, the enemy thought that they would then carry the war into our own midst. Lee crossed the Potomac, passed into Maryland, and issued his famous proclamation. I remember in the village where I reside the excitement which followed a speech by the eloquent editor of the *Press*. I myself volunteered at that time, and fifteen of the boys whom I taught. A lad only sixteen years old enlisted, and when I told him of the danger of the service, and advised him not to enlist till he had secured his father's consent, he told me he was sure his father would consent, as he had already two sons in the army; that he was not acting from unthinking enthusiasm; he had reflected upon the matter, had prayed about it, and was fully determined to go. One old man told me that he had swelled veins, and was afraid the surgeon would not pass him; but he stood on one foot, and so, by taking the strain off the weak limb, evaded the notice of the surgeon, and came out exulting that he had been accepted in the perilous service. Who cared for money in those days, or for vouchers or accounts? The captain of my company—a gentleman highly honored in this city—went from the purest motives. He had an aged father and mother, an invalid wife, and two little boys depending upon him for support. We went with the idea that all of us would be shot at within a week. We supposed that to go to war was to go at once to battle. We did not know that we went not so much to fight as to suffer, not so much to contend as to bear cold and exposure and other privations of a soldier's life.

Amid these excitements of that year General Frieze

passed through his administration. His records may not always have been kept in the best manner, but he was honest and consistent and careful all the time for the highest interest of the State and country. Did he faithfully discharge his duty? Did he try to do all that he could to hurry forward troops? Did he all the time keep heart and hands pure? These are the questions. I say, as was said a little while ago, if the committee had come to the conclusion that these State officials were dishonest, it would have been their duty to bring in a resolution declaring it to be the duty of the governor to take legal steps to secure the money supposed to be in possession of these parties.

The crowning glory of Rhode Island during the war was her promptness. It was not the number of troops that she sent; it was not the valor of these troops—the troops of other States were as valiant and numerous—but that which gives our State precedence was her *promptness*, and this it is which has won the highest praises of the historian. Mr. Greeley, in his history of the great conflict, says that the promptness of Rhode Island was most noteworthy, and it was observed throughout the war that her troops were wonderfully well equipped. The senator from Johnston informs me that the late lamented President made the same remark in conversation with him. It is an eloquent fact that three months before the first gun was fired our governor had sent his agent to Washington to offer aid to General Scott. This promptness, so praiseworthy and necessary in war, naturally leads to some forms of inaccuracy. There is one class of cases which occur in human life when men must act against rules, as, for instance, when an officer is commanded to act in a certain way, and sees that if he obeys his orders it will result disastrously. He takes the responsibility and disobeys orders. If he suc-

ceeds, he may win renown; if he fails, he loses his head. Nelson, you remember, turned his blind eye to the signal to retreat, went on, and became the hero of the Nile.

There is another instance in which an officer has to act without precedent, not against precedent. This is just the situation in which the Governor of this State was placed. He had to act under new conditions—to carve out a line of action for himself. I was living in New York at the time, and remember distinctly the feeling that prevailed. Rhode Island was very small, but the effect that her prompt deeds had on the Union was marvelous. The simple fact that a regiment of Rhode Island troops was marching on to Washington thrilled thousands. Especially was this considered significant when coupled with the fact that the governor did not belong to the political party of the national administration. The very boldness which led Governor Sprague to take that course would naturally involve some inaccuracies. This high executive talent, so much demanded in hours of peril, has as its very probable accompaniment inaccuracy of bookkeeping. A military chieftain does not stop to untie, but cuts the Gordian knot.

If we condemn these officers for these trifling failures, we do wrong to our times and the men and the record of this State. What was the conduct of Governor Sprague? He was told that it would be unlawful for him to take the money of the State to equip the soldiers. You see the man as he quickly turns: "We must have the money; the government must have the troops. Get the money on my credit, if the State cannot furnish it." This is not after the fashion of business, yet it gives us troops and helps the government, and holds up the hands of the country in the hour of

trial, and it was that which covered with glory this little State.

If we condemn our officers, we pluck the very flower of our fame. It is a shame and a wrong to think of it. There is no reputation that is so pure but that you may find spots upon it, if you choose to look, especially with prejudiced eye. There has never lived a political man who has not had some enemies, and there never has lived a patriot who has not had dark hours in his life. Pericles was the prince of Athenian statesmen, but they charged him with peculation and fined him. The people, however, made up a fund, paid the fine, and re-elected him general. I have great faith in the people. When they know the truth they will generally do the right. You remember that Epaminondas had won battles for Thebes; when he came home he was too illustrious to please the envious rulers who had stayed out of the conflict; they put him to cleaning the streets and gutters. But when the enemy came and knocked again at the gates of Thebes, the people said, "Give us Epaminondas to lead our armies." He went and drove back the enemy. Receiving a javelin in his side in the moment of victory, he plucked it out, exclaiming as he died, "Now Thebes may make peace. I leave her my two beautiful daughters—Leuctra and Mantinea."

You surely have not forgotten the thrilling experiences through which we have lately passed. May they never return; but if they should, we would then seek the very men whom some now endeavor to stain with disgrace, and ask them to take the place at the head of our troops. If that time ever comes, if those scenes should be reenacted, there is no man that I should prefer to see in that place rather than Governor William Sprague. And there is no quartermaster general that I should prefer to General Lyman B. Frieze. I believe

honestly that that is the real sentiment of every senator here, and of the people generally.

To briefly review the matter:

There is then no deliberate charge of dishonesty. If there had been such a charge, there should have been a report to the effect that legal action be taken to secure the money.

Secondly. Notwithstanding there may possibly have been irregularities in what are called "outside transactions," it is not charged that the State has lost a farthing by it, except the interest on the money, and it is not by any means proven that the State would not have lost this under any other arrangement.

Thirdly. It has been shown that the slight irregularities were incident to the times; that they were the inevitable and necessary consequences of the excitements of the hour.

I hear these men thus indirectly charged with fraud and corruption of the grossest kind indignantly exclaim:

" Shall we now  
Contaminate our fingers with base bribes,  
And sell the mighty space of our large honors  
For so much trash as may be grasped thus ? "

Let me remind you that the gentleman whose conduct is here called in question served a whole year as aid-de-camp to the commander in chief before he was quartermaster general, and served very laboriously and without salary.

The quartermaster general, in his testimony before the committee, swears before Almighty God that the State of Rhode Island during his term of office was not fraudulently deprived, directly or indirectly, of a single farthing. I, for one, believe him.

## IV.

**Just Limitations of the Pardoning Power.**

Delivered in the Senate of Rhode Island, March 19, 1869.

**M**AY it please your Honor and Senators :  
The resolution which is before us is intended to secure two objects : First, the immediate end which it contemplates is to secure such information in regard to the character of all cases which may be presented for pardon, that the Senate may be able to form an intelligent opinion upon them ; second, it aims to introduce a system which shall result in guarding the exercise of the pardoning power, and lead to a more discriminating application of that prerogative than can be attained under the present plan of procedure. Two thirds of the States in the Union have such regulations in relation to it as are here suggested, and the want of them in our own commonwealth has long been felt to be an evil. The responsibility of deciding the question of the release of convicts is second in importance to no duty which devolves upon the Senate.

The branch of the General Assembly to which the Constitution intrusts the duty of directing and restraining the "pardoning power" has too often failed to appreciate the force of the obligation thus laid upon it.

Let us repel at once the intimation that this is a question in which the executive alone is interested. By the wording of the constitutional amendment it is expressly declared that pardons shall be granted "by and with the advice and consent of the Senate."

With you, gentlemen, rests the final decision upon applications for pardon; into your hands have the people of this State, by constitutional enactment, given this sacred trust. Wherever a similar provision has been made, whether in the general government or in the different States, it has long since been decided that the declaration, "By and with the consent" of any legislative body, gives to that branch of the government the final decision.

The executive, therefore, is unauthorized in saying that he "will assume the responsibility," which must necessarily, by the express will of the people, be shared by the Senate.

It is unquestionably true that heretofore the Senate has manifested little interest in the matter of pardons. A feeling has seemed to prevail that it would be disrespectful in this body to vote down or even examine recommendations made by the governor. This has not been confined to one administration. The fact that the executive officer of this State is president of the Senate has frequently seriously checked the free discussion of measures which he personally favored. The occasional visitor to this chamber must have witnessed with profound surprise the manner in which applications for pardon have been received and acted upon. They have apparently excited as little interest as "petitions for change of name;" few questions have been asked, and in a listless and indifferent way senators have exercised the most delicate and difficult duty with which the people have intrusted them.

Such a course is less justifiable from the consideration that the constitutional amendment permits the pardoning power to exercise this function without limitations or regulations. In many of the States where this power is similarly vested the manner of applying

for pardons, and the terms on which they may be granted, are clearly stated and provided for by law; in others, similar regulations have been printed and distributed by the governor. In no other State in the Union is this power exercised with such perfect freedom from all written forms of procedure as in our own.

The object of this resolution is to provide proper regulations for the exercise of the pardoning power in our State. Petitions for pardon are not now published in the newspapers; the attorney general is not necessarily consulted in regard to them; the judges of the supreme bench have no voice; and the jurymen who condemned the criminal are not examined. My own observation has furnished indubitable proof that the utmost irregularity exists in investigating the facts elicited in the trials of the applicants. The case recently before us is an illustration in point. Notwithstanding the executive had frequently urged the Senate to consent to this pardon, neither the judges who sat on the trial, the attorney general who prosecuted the case, nor the jurymen and witnesses concerned in the trial had been called upon to testify in regard to the circumstances connected with this most heartless murder. It is true that at length some evidence was brought to the attention of the committee of investigation that was finally appointed by the Senate, which may have served partially to dissipate the erroneous impressions which they had received from the lips of the prisoner himself. But the case was urged upon the attention of the Senate before the important facts connected with it were brought to light. I well remember that under a former administration, when I was a member of this body, the governor presented a recommendation for the release of a life convict; the case elicited no discussion, and the question was put upon its passage when a senator

entered who had acted as jurymen on the trial. He at once arose, and in a few words stated such facts in regard to the fearful character of the criminal that the Senate paused with horror, and the governor at once withdrew the petition. Here a mere accident prevented this body from liberating a person convicted of a two-fold murder.

These instances show that too little care is taken in examining into the merits of the cases presented for our action. The Senate should not decide upon recommendations for pardon without first obtaining full and accurate information upon every case brought before it. It becomes our imperative duty to consider carefully what are the principles which should govern us in the exercise of this important trust. This will become apparent when we consider the nature and just use of the pardoning power. Chief Justice Marshall has defined a pardon to be "an act of grace, which, proceeding from the power intrusted with the execution of the laws, exempts the individual on whom it is bestowed from the punishment which the law inflicts for the crime which he has committed."

Since this is an act of clemency, it should necessarily proceed from the offended party, which is always the people who compose the State. As, in monarchical forms of government, the king is the representative of authority, the right to remit penalties has been intrusted to him. In republics it usually rests with the executive. In our own country, where the government embraces judicial, legislative, and executive departments, it has been deposited, in the case of national offenses, solely with the President, while in the States it has been most frequently exercised by the governor. Sometimes it has been vested in the governor associated with one branch of the Legislature, and in one instance in the legislative

body alone. We shall be better able to judge what constitutes a right use of the pardoning power, if we examine the objects which all government is intended to secure. This is at all times the protection of the citizen and the promotion of the public welfare. Civil society is the creation of God, but civil government is the creation of man. It has been defined as "That system of delegated agencies by which the obligations of society to the individual are fulfilled." The same authority has said that "every man is so created as instinctively to commit to the community of his fellow-men the protection of his rights and the redress of his wrongs; and his fellow-men, on the other hand, instinctively assume this authority." The community, thus intrusted with the protection of the individual, selects for this purpose certain parties to whom they delegate this duty. These constitute the government, and they are at liberty to exercise just so much power as they receive from the people, and for those objects alone which are contemplated by the people. Each branch, however it may have been elected, is responsible to them alone. Each has duties to perform, which are clearly defined by the organic law, or Constitution. To the legislative body is committed the duty of defining by law the rights and obligations of the individual, and of enacting such measures as will promote the public good. If one member of society is accused of wronging another, to the judiciary belongs the responsibility of ascertaining the truth or falsehood of this accusation, and the right to pronounce a penalty upon the crime. A third agent—the executive—is empowered by the people to enforce this punishment. Each of these branches has its distinct prerogatives, which, appropriately exercised, tend to the same grand result—the protection of the individual and the promotion of the public welfare. The

laws which regulate human society have been ascertained from the revealed will of God himself, from the mature deliberations of the wisest philosophers and statesmen, and from the experience of mankind. That venerable system of jurisprudence which we inherited from our English ancestors has been the growth of centuries. It has been modified and adapted to our own institutions, and its great fundamental principles are still respected in the decisions of our courts. They should not be lightly disregarded.

The complete and exhaustive statement now made in constitutions and statutes of the obligations of the individual to society, and of society to the individual, if duly observed, renders the various relations of life comparatively secure and harmonious. Without law there is no liberty, and it is equally true that without law there is no security. Men feel that the enforcement of wholesome enactments constitutes the only basis of social order and happiness. Macaulay has vividly portrayed the scene which followed the decision in favor of the bishops during the tyrannical reign of James II. The liberties of British subjects hung trembling in the balance. When the verdict was rendered hundreds of thousands of human beings shouted and wept as the acclamation rolled like a mighty tide along the Thames and through the streets of London, declaring that the rights of British subjects were still safe in the hands of a British jury. Without confidence that the laws will be enforced there will spring up a restless spirit among the people, which in some period of excitement may lead them to trample all forms under foot, and execute summary vengeance by mob law. Such scenes have not been uncommon. Remember the Vigilance Committee of California, and the more recent cases in the West. In the State of Kentucky the abuse of the pardoning power

has repeatedly led to the violent usurpation of the right of punishment, and so disastrous have been the results that they have necessitated a recent great modification in the exercise of this prerogative. Last week Georgia furnished a thrilling illustration of this restless condition of society.

Good laws, consistently enforced and therefore thoroughly respected, inspire confidence and secure peace.

Government can do no greater injury to the State than to teach the people that its laws may be lightly regarded or are unequally applied.

But we are led to inquire, Is there no admissible variation of justice? Shall our statutes be "like the laws of the Medes and Persians, which alter not?" May not cases arise where the enforcement of the law would destroy the very end it contemplates? May not the State sometimes waive the execution of its judgments without jeopardizing the interests of society? The practice of nations declares in the affirmative. To meet these exceptional cases the pardoning power has been instituted. It is undoubtedly true that such a power should exist somewhere in every civilized government. From its very nature it is evident that it cannot be so clearly regulated by statute as can other functions of government; each case must to some extent be acted upon on its own individual merits. Yet from this it must not be inferred that the party exercising the trust is not under the same obligations to society which apply at other times. The pardoning power is not vested by the people with the privilege of gratifying personal feelings or carrying out individual ends. In this, as always, it is the agent of the commonwealth, to promote the general welfare. Nor is it a Court of Errors appointed to revise the decision of judges and juries,

and perform the general functions which appertain to the judiciary.

It is an occasional exercise of power in cases which are so exceptional as to entitle them to such consideration. Employing the term "pardon" in the sense in which it is generally used, it would perhaps be fair to conclude that there are two cases where it may be most appropriately granted. First, where some circumstances have transpired since the decision of the court which, had they been presented at the time of the trial, would have modified the sentence pronounced upon the criminal. A new witness may appear whose testimony shows that an innocent man has been condemned. Here justice demands that the party shall be released, and the pardoning power in such an instance becomes an ally of the judiciary. The second case is of a different character. It is possible to conceive that instances may arise where the guilt of the criminal is unquestioned, and yet the penalty which has been pronounced upon him be properly remitted. All experience, however, has shown that such actions are among the most delicate and difficult tasks intrusted to the government. No agent of the people to whom has been given the pardoning power is at liberty to interfere to release a man who has been justly condemned, without first considering what will be the result, and how his action will harmonize with that great principle which declares that the end of all government is the public welfare.

A reliable authority has said, "When the commonwealth will derive more or as much advantage, or even will suffer nothing, from the remission of punishment, this may well be remitted, and this consideration ought to be the measure and guide of the pardoning power." If we accept any other theory than this, we make the

proceedings of our courts an idle farce, and set two co-ordinate branches of government in direct opposition to each other, thus producing anarchy and insecurity where peace and safety should exist.

We are therefore led to inquire what is the present condition of society, and what are the safeguards demanded for life by the public conscience; whether punishment follows crime with such certainty as to inspire due respect for law, whether society is so virtuous or secure that the decisions of our courts may be lightly set aside, and whether the loose and indiscriminate use of the pardoning power has not already produced such a state in the public mind that a *more strict observance of its just limitations is imperatively demanded*.

The prime object of every penalty pronounced upon a convict is the protection of the community which he has outraged. This is accomplished by making men fear to wrong their fellow-men, for "depend upon it nothing but fear will control where it is vain to look for affection." Punishment, then, is the sanction of law; it solemnly declares that man must beware how he injures his neighbor, that those natural rights which belong to man as man must not be lightly esteemed, and that he who disregards them will be made to understand by the authoritative voice of outraged society that they must be held inviolate.

Such sanction has been clearly enunciated by Christ, who declared that he came not to destroy the law, but to fulfill, that "one jot or tittle should not fail," and that, to vindicate the eternal but violated principles of his kingdom, God spared not his own Son.

He has vindicated, and will continue to vindicate by punishment, the laws of the moral world, and yet shall we not say, "The judgments of the Lord are true and righteous altogether?"

There are other considerations, doubtless, which every Christian nation will bear in mind in inflicting penalties; such as the reformation of the criminal and the elevation of the corrupt. It is the glory of our age that many of the cruel practices of former times have ceased. The barbarous penalties formerly inflicted upon criminals were productive of no good results, and served to render savage and brutal the people who imposed them. It is a safe principle that punishment should be no more severe than is necessary for the suppression of crime and the protection of society. In war and in self-defense man claims the right to take life, and the State claims the same right when it is apparent that this dread penalty alone will protect the lives of her citizens.

The great principles of our criminal code have come down to us through centuries. The writings of Montesquieu, Blackstone, Coke, and others of a much earlier date are still acknowledged as authorities. Nor has the practice of nations differed materially in regard to the highest crime. Throughout Europe it is still held that a deliberate murderer must suffer death. In the United States, thirty-four out of the thirty-seven States insist upon enforcing the same penalty, two of these alone leaving to the jury the right to decide whether the punishment to be inflicted shall be death or imprisonment for life. Three States only out of thirty-seven have abolished the death penalty; there was a fourth, the State of Illinois, but a bitter experience has forced her citizens within a few weeks past to reenact the original statute. Maine has just refused by an overwhelming majority to abolish the death penalty. Ninety-five one-hundredths of the United States, so far as appears from legislative enactment, have declared that the crime of premeditated murder shall be followed by the penalty

of death. I am not now discussing the justice or injustice of the law in our own State, but mention these facts to show what is the opinion and practice of communities situated similarly to our own. It thus appears that but a small per cent of the people of this country feel that they are so situated that they can dispense with the death penalty. In Wisconsin and Michigan, the States associated with us in inflicting imprisonment for life, the practice has been to give the utmost certainty to the duration of this imprisonment, and not to interfere by pardon with the courts of justice in the case of murder in the first degree. It was the tacit understanding when our law was changed, that the pardoning power *should be used more sparingly than ever before*. Formerly it required a two-thirds vote of both branches of the General Assembly to remit the punishment of a convict. When the discussion took place in regard to this important change, and also in debating upon the proposition to make the punishment for murder imprisonment for life, the speakers advocating these measures frequently stated that it was their intention to understand and support the law as meaning literally "for life." One of the most eloquent advocates of the last measure, a citizen of Providence, wrote at this time as follows: "Let it [the punishment] be certain; let it be sudden. Let the murderer, the moment he is sentenced be borne away silently and swiftly from the face of man and sight of heaven. Let imprisonment be real and enduring; let it be perpetual. Above all, let it be certain. Why cannot it be? For no reason but the use and abuse of the pardoning power." These intentions have not been carried out. Whether the people, however, desire the fulfillment of these promises is a question about which there can be no doubt. Let us return to the original practice.

We find that the judgment and conscience of the civilized world declare that murder, with malice aforethought, should be punished with death or imprisonment *for life*. I shall not discuss, at length, the question of pardon for inferior crimes, although with our system of commutation for good behavior the inexpediency of generally interfering is very apparent. It is a fruitful source of insubordination in prison, and a vast majority of wardens' and inspectors' reports throughout the country declare this to be one of the most troublesome evils with which they have to contend. The report of the Massachusetts State Prison says :

"The number pardoned is larger, with one exception (1862), than in any year in the history of the prison; and I am constrained to say that it is morally impossible to keep up the necessary discipline and good order, and retain a proper influence over these men, so long as pardons are thus freely and, to a certain extent, indiscriminately dispensed. It is with no intended disrespect to the authorities that I say this, for I am aware of the pressure often brought to bear upon them, and the chicanery frequently resorted to by interested parties to secure pardons ; yet I am satisfied that the principle is wrong, the manner of investigation defective, and the effect disastrous to the best interests of the institution ; and with little hope that what I say may be heeded, I yet feel it my duty, in behalf of the hundreds of unfortunate men confined in the prison, who may be deserving, yet friendless and unable to obtain the necessary influence to insure success, and consequently compelled to serve their full term, to record my solemn protest against the continuance of this great evil."

The pardons granted are not by any means always given to the most worthy or least guilty, but to those whose friends are most persistent or possess influence

at court. Prisoners who remain feel this, and a bitter resentment takes the place of a spirit of subordination. Consider if you will the record of our own State. A former governor has authorized me to say that in the most important instances where he exercised this prerogative he afterward had reason to regret it. During the present year the Senate has consented to the release of a young man who defrauded the State of ten thousand dollars, which he spent in dissolute practices in our city, and the months of his confinement were numbered by the number of the thousands which he stole. When that young man sought to revisit the prisoners such was the feeling awakened among them that he was refused admission. In my own village an honest townsman was waylaid by two robbers who repeatedly snapped their pistols in his face, and yet one of them was released after less than a twelve months' confinement. Three years ago a life convict was pardoned who had beaten out the brains of a man within a few hundred yards of this Statehouse. He had spent less than three years in prison, and may still be found frequenting the haunts of crime in the city. I stand here to declare that for the governor and Senate to release a man convicted of willful and premeditated murder is an abuse of the power intrusted to them by the people, unless evidence has transpired since the decision of the court, which if it had been presented to the court would have made his crime a less crime than murder in the first degree. Such a course renders ridiculous all forms of justice. It declares that we have not only abolished the death penalty, but that the crime of murder is punishable with imprisonment for a certain number of years, subject to the passing fancies or emotions of this House.

It is time that we increase the safeguards of human

life. Murders have doubled in number in Rhode Island since the abolishment of capital punishment. Never in the history of this country has human life been held less sacred than at this hour. The columns of our newspapers bear awful record of heartless assassinations. In one copy of a weekly paper I saw a few days ago six murders mentioned. One of the awful fruits of the war is the destruction of the reverence which men should feel for human life, and it becomes a wise government to check the fiery passions of the soul rather than give them loose rein. The freedom with which pardons have been distributed throughout the country has destroyed in the minds of men, to a perilous extent, their respect for that system of law which should distribute impartial justice to every member of the State. We have been to a fearful school where the wickedness of the human heart made easy the lessons of transgression. The late executive of the nation has liberated one hundred and twenty-nine of the counterfeiters who struck at the very foundation of all our industries by corrupting the currency. Bitter complaints are made that in some of the States the dispensing of the pardoning power is governed by political considerations, and that the inmates of penitentiaries watch with intense interest the fluctuations of parties; if we add to these considerations the natural difficulties which attend the right exercise of this power and the pressure brought to bear by friends of the applicants, we may obtain some idea of the importance of this subject and the magnitude of the evil which its abuse may produce. In the State of Pennsylvania over sixteen hundred applications for pardons were made during the past year—an average of more than four daily. This proportion holds good in other States. It is simply impossible for a governor, though associated with a legislative branch of the

government, to give that careful attention to the evidence and circumstances connected with these crimes which their importance demands. We have for this purpose learned counsel, impartial judges, sworn jurymen, a venerable system of procedure, and all the machinery of our courts, the aim of which is to mete out justice to every man. The result of a free and indiscriminate use of the pardoning power has produced in the public mind, and especially in the minds of those predisposed to crime, a conviction that punishment does not follow its commission with any degree of certainty. It has been estimated that only about one in twenty of those deserving punishment is condemned. If we add to this the chances of escape from confinement, and the possibility of being pardoned, the prospect of suffering the penalty of the law does not assume a fearful aspect. Thus is destroyed the most restraining element which punishment possesses—its certainty. Look where you will in the physical world, and you find that wherever the penalty for violating nature's laws follows sharply and quickly upon the act, men are slow to incur it. Even a child thrusts not its hand into the flame a second time. Do not imagine that this is a picture of a demoralized moral sense, which pertains exclusively to other communities than our own. The casual observer, who will take pains to catch the expressions men drop as their comments upon the ways of justice, will be convinced that with us the conviction prevails that the fate of criminals depends largely upon accidents. "O, a shrewd counsel will acquit him"—"His money will save him"—"He will get pardoned out." These are the expressions of contempt that men use, by which they declare their loss of confidence in the impartiality and certainty of justice. "I will get you pardoned out before long," said an eminent counselor of our State to

an atrocious murderer whom he had failed to acquit. Ere many months passed he made good his promise. But yesterday, as an officer of the law conducted a felon to his cell, he whispered in his ear, "You will not have to stay long if you have any friends." I mention these facts to show that already we have undermined the pillars of public confidence. Happy will it be for us if in some critical moment, when the passions of men shall be roused into action by an immediate and pressing occasion, they do not trample the forms of justice under foot, and by authority of force wreak summary vengeance upon the objects of their condemnation. Citizens are already stirred profoundly with the feeling of their insecurity, and it will be wise in their agents if they heed these admonitions. Nor is the feeling confined to the common people. It is now often a nice question for our judges to decide how small they must make a penalty in order to have criminals punished at all.

I am led to advocate a more restricted use of the pardoning power, from the fact that our present mode of proceeding will lead to the reenactment of the law of life for life, which, if it can be dispensed with, I should deplore to see revived.

The citizens of this State, however, will not continue to see men whose hands are stained with the blood of their fellow-men released to prey again upon society. Nor will they suffer the State to become the resort of criminals from neighboring commonwealths here to commit crimes with impunity, which would be condemned and punished elsewhere. I have already said that the pardoning power may be justly used when new evidence has transpired to change the character of the accusation, or where its exercise will not be inconsistent with the public weal, but I utterly repudiate that senti-

mental doctrine which destroys man's responsibility for his conduct, and would make him the blind victim of circumstances. Whether taught in semitheological works or proclaimed in the pages of yellow-colored literature, it is unworthy the assent of intelligent men. If acknowledged, it would unbar every prison door, make courts cruel instruments of torture, and open anew the sluiceways of crime. Man is responsible, responsible to God and responsible to government. It is a truth declared with all the sacred sanctions of the divine word, and the wisest maxims of human legislation. Let us, by the broadest philanthropy and the most generous appropriations, provide for the elevation of those who now people the dark haunts of vice, but let us beware how we make previous conditions and accidental surroundings an adequate excuse for crime.

One other consideration of a general character is suggested. The poisonous literature of our day familiarizes the public mind, especially the mind of youth, with the romance of crime. It attributes to bold, bad men chivalric qualities, and gilds the haunts of vice with attractions. Again, a false sympathy for criminals often exists; not that sympathy which would remove the last vestige of barbarism from their surroundings, but that erroneous sentiment which feels only for the sorrows of the convict, and forgets the blood of his innocent victim. Judge Brewster, of Philadelphia, in pronouncing a decision last week, said, "The public has come to consider nearly all criminals as heroes and martyrs. Heroes if they escape punishment, and martyrs if they suffer it."

Yesterday the Senate laid upon the table a recommendation for the pardon of a life convict. Probably the question of his release will not again be taken up. But why? Because members of the Senate have now

been informed of the enormity of the crime committed by this man. Through whom did they obtain that information? From parties who have for months been collecting this evidence. Not a word of it accompanied the recommendation of the governor for the release of this criminal. I do not find fault with men, however, but with the method of our procedure. We want more light, more evidence on these important cases, and the object of this resolution is to suggest a way to secure it.

Let us see who this man is whose recommendation for pardon lies upon the table. His name is Shubael Baker. He committed murder in 1856, when he was a young man of seventeen years.

His victim was Arnold Lewis, an aged though yet vigorous man. In years before he had been a man of some prominence, had been much interested in the military affairs of his section, and had held the rank of brigadier general of militia. Intemperance had dragged him down from his social position. In the presence of Shubael Baker and his mother he showed a five-dollar bill, and intimated that he had plenty more in his pocket. This young man followed in his path with a heavy stick, which had been procured for the purpose, and coming up behind him, with the awful precision of a cool and steady hand, felled him to the earth. Six wounds were found on his face and head, showing that the assassin meant to do his work well. He then rifled the pockets, and returned with the money, wet with the blood of his unoffending victim. Now comes the most startling fact in this record of crime. Having had time during the night to meditate upon this horrid deed, his conscience seems to have been undisturbed; and in the morning, not having found upon the body so much money as he expected, he returned to the murdered man, and in the language of a sworn witness, turned

over the corpse and searched for more. One more awful feature remains. Another witness, who found the murdered man, declares that the club with which he had been killed was thrust into his skull. If, according to Baker's confession, the body was turned over on the following morning, this last wanton act of cruelty must have been done as he left his victim after his second visit.

We have the testimony of a competent witness that after the arrest of Baker he solemnly and repeatedly declared that if ever he escaped he would take the life of a gentleman who is still a respected citizen of this State. Let the State beware how it gives to criminals the power to overawe and swerve from rectitude witnesses and jurymen, such as recently wrung from a New York jury an infamous recommendation to pardon.

This, then, is the man whom the Senate thus far has refused to pardon. Let us hope that this resolution will lead to the issue of such regulations as shall not leave to chance in the future the ascertaining of such important and vital testimony as has now, for the time, settled this case.

Let us always be merciful if we can still be just, but never unjust that we may be merciful. Justice, in its broadest sense, is the great interest of man on earth. "It is the ligament which binds civilized beings and nations together. Wherever her temple stands, and so long as it is duly honored, there is a foundation for social security, general happiness, and the improvement and progress of our race."

I have endeavored to enforce the following propositions: that the responsibility of granting pardons must be fully shared by the members of this Senate, and that they are therefore entitled to receive such information as will help them to form an intelligent opinion upon the

cases brought before them ; that in exercising this function of government, as at all other times, the agent of the people should act in harmony with the security of personal rights, and for the promotion of the public welfare ; and that the present condition of society is such that a more discriminating and strict exercise of the pardoning power is demanded. With our own we may do as we will, so far as is consistent with the rights of others, but I need not remind senators that they are here intrusted with the sacred obligation of protecting the property and lives of thousands. Let us, therefore, shape our decision in accordance with those enduring principles of right which should guide the senator not less than the private citizen.

## V.

**The Individual More than the Caucus.**

Accepting the nomination for Senator at Jamestown, N. Y.,  
September 28, 1891.

**F**ELLOW-CITIZENS: This great convention is stirred by the old-time spirit of independence. The political atmosphere here is clear and wholesome. It is like the breezes that blow over these Chautauqua and Cattaraugus hills, a little keen and searching, but bracing and invigorating. You again express, in visible form, the sentiment of the immortal Lincoln: "Ours is a government of the people, for the people, and by the people." No one has the right to substitute for the word people "primary," "caucus," "convention," or even "party." The individual is the unit in our system. This is one reason why we hold that the State owes an education to every citizen. The State finds its security in the intelligence and good character of each citizen. No caucus can relieve any individual from the responsibility of exercising his own judgment as to the character of every candidate for office. The machinery of political parties is simply a matter of convenience for asserting and concentrating public opinion in regard to men and measures. Those who drive the machine have no right to crack whips or threaten disaster. The man is superior to the machine, and the right of private judgment is an inalienable right. The case has never been better stated than by John Jay, first Chief Justice of the United States, and one of the

most illustrious of American citizens. When criticised for bolting a caucus nomination he replied: "We approve of the customary mode of nominating candidates, and have uniformly concurred in it; that concurrence certainly involved our tacit consent to be bound by the nomination to be so made. But it is equally certain that such consent did, does, and ever will rest on the condition, trust, and confidence that such nomination only be made as we can support without transgressing the obligations we are under to preserve our characters and our minds free from humiliation and reproach." Individuality in politics is a great need of our time. The body politic is like the human body; both show their vitality by their power to throw off unhealthy growth. The doctor's scalpel is not meant to kill, but to cure. Apathy is weakness, insensibility precedes dissolution, and paralysis means death. The greatest safeguard of this republic is in each individual's feeling that he is personally responsible for good government, that nothing shall swerve him from his purpose to express at the polls his honest convictions in regard to the issue at stake. Such a citizen has been described by the greatest living American poet, the old bard of freedom, John G. Whittier:

" Suffice it that he never brought  
His conscience to the public mart,  
But lived himself the truth he taught  
White-souled, clean-handed, pure of heart,

" His statecraft was the Golden Rule;  
His right of vote a sacred trust;  
Clear, over threat and ridicule,  
All heard his challenge, 'Is it just?'"

The importance of independence and individual action becomes more apparent whenever there is an attempt to secure political results by corrupt means. If

voters ever become purchasable things, then good-bye to our boasted liberties; control of the most important interests becomes a mere question of money, and our proud republic will be transformed into an oligarchy of wealth, one of the most detestable, corrupt, and cruel forms of government which have cursed the world.

Whoever debauches the public conscience is a public enemy.

No matter under what specious name the corruption may be accomplished, it is not the less disastrous and fatal. I see before me gentlemen from all parts of this noble senatorial district. You represent one hundred and thirty-five thousand people, not surpassed in intelligence and worthy character by any community in all these States. Any man might be proud to represent them. A Chevalier Bayard, chaste, true, honorable, and just, might be happy to be thought worthy to stand for such a people. I have known them for more than twenty years. It seems like insult merely to name the possibility that such men would sell their birthright for a mess of pottage. I see before me brave soldiers of the civil war, men who risked all to save the nation. I hear you and your noble comrades indignantly exclaim, "Shall we now throw away that for which we risked all?" No! I do not believe it possible. The people when aroused may always be trusted. Their purpose then flies straight to the mark as did the arrows of the English archers at the battle of Agincourt. They are often in advance of so-called leaders.

This matter of representation is simple enough if the plan is carried out. As all cannot go to Albany, we send somebody there to look after our interests. We pay him the modest and yet adequate sum of fifteen hundred dollars. We do not anticipate that he will need to spend a large sum of money to secure his elec-

tion; for if that were the case, one of two results would follow, either of which would be deplorable. First, if he must spend a large sum of his own money, then none but rich men can be elected, and that is not democratic. Second, if he is poor and yet must buy his election, he may be led to follow the advice of Mrs. Means in the *Hoosier Schoolmaster*: "Git it some way, and while you're a gitten, git a plenty."

Let us, fellow-citizens, stand by the simple methods of our fathers.

You have honored me with this expression of your confidence. I am encouraged to say just a word of a personal character. My parents brought up their children to work, but taught them never to cringe to wealth or bow subserviently at the feet of power. My active life has brought me intimately and constantly into contact with farmers and others in moderate circumstances. I have obtained their point of view, know their cares, burdens, and aspirations. I will not merely *say* that they have my profoundest sympathy; if my life has not so said, it would be vain for me to repeat it now. This much I will declare, that they have not yet received their full share of the profits of labor. We yet wait the coming of the good time foretold by Burns:

"When sense and worth o'er a' the earth  
May bear the gree, and a' that."

I thank you heartily for the honor of this unanimous nomination. You all know that I have not sought it, but my theory is that no citizen who enjoys the blessings of this free government has a right to shirk its responsibilities. It has been well said that public life is the noblest of all callings and the vilest of all trades. You have called me, and I will not disregard your choice. If elected to the Senate, I can assure you that

I shall seek to represent the whole people of this district irrespective of party affiliations, and shall hold myself bound to execute your wishes as a sacred trust, giving to every measure the most careful and patient investigation, voting and acting always in accordance with my best judgment and the approval of my conscience.

## VI.

**Women in Education.**

On the bill to give women the power to vote for School Commissioners, in the New York Senate, March 16, 1892.

**M**R. PRESIDENT: In the first place, this bill does away with an absurdity; women may now become school commissioners, but they cannot vote for the office which they may hold. There are now four women commissioners in this State.

In the second place, it is an act of justice. Women pay taxes, and they are also fully qualified by intelligence to perform this function.

There is no reason why they should not be granted the inalienable right of representation in matters of taxation.

In the third place, there is no question but what at present they are, in some respects, better qualified to look after certain educational interests of the State than men are. They have more time for the work and are more in sympathy with it, have more adaptation for it, and are more directly concerned with the training of the future generation.

Eighty-three one-hundredths of the teachers of this State are women. The fact is, women are naturally calculated to look after the interests of education. They do it throughout the State in the higher and lower grades. They do it in the Sabbath schools, and in almost every other department of culture.

Go to any educational convention to-day; go to the

Chautauquas and other summer schools; and you will find that women greatly preponderate in number. Women are the intellectual equals of men, and at the present time are manifesting extraordinary activity in every department of higher culture as well as in common school education.

They are wide-awake and interested along all these lines. They always have been the natural guardians of youth. Most great men have had mothers of unusual intelligence and character. One of the greatest discoveries of this age is this: We have found out how to utilize the intellectual as well as the moral power of womanhood. It is just as much a revelation as the discovery of the expansive power of steam or the tremendous energy of electricity. We boast about the application of steam and electrical force, but the employment of the intellectual and moral power of womanhood is as truly a characteristic of our age as the utilization of elementary forces in the material world. Unenlightened countries have yet to learn and apply this truth.

Let us now more fully avail ourselves of the gracious influences of women in the training of children by giving them the power to vote for school commissioners.

It will be an act of justice which will improve our schools, and also be in accord with the advanced spirit of our age.

## VII.

**School and Public Libraries.**

**In the Senate of New York, March 26, 1892, in favor of the Bill for the Encouragement of Common School and Public Libraries.**

**T**HIS bill has been proposed with a view to the accomplishment of two important objects. First, it will make it possible that every school in the State, however humble, may possess a library of reference books which relate to the subjects taught in the school, and pedagogical works for the aid of the teacher, which unfold the nature of the child and also the best methods of instruction, together with inspiring examples from the biographies of the world's best teachers. Second, the bill makes such provisions that any town or school district which is in any degree enterprising and ambitious to secure knowledge may obtain a free public library; even communities with the most scattered population may enjoy good and useful reading through what are called "traveling libraries."

For some time there has existed a feeling among those who are most interested in educational matters that the annual appropriation for libraries which has been made during the last half century has, in recent years, been partially wasted, or at least misapplied, and has failed to secure the results which were contemplated by those who originated the plan. This bill aims to correct these evils. It provides that the fifty-five thousand dollars directed by the laws of 1838 to be distributed shall continue to be appropriated, but under very

different conditions. The fund is to be known as "school library moneys," and is to be applied as follows: During the following fiscal year, and probably each succeeding year, thirty thousand dollars may be used for the improvement of school libraries, and twenty-five thousand dollars may be paid as public library money, according to an apportionment to be made for the benefit of free libraries by the regents; but this provision is made in such a manner that no locality can share in this apportionment unless it shall raise for the same purpose an equal amount by taxation or from other local sources. The regents and the superintendent of public instruction are made the guardians of this fund, and it is believed that careful and judicious regulations have been provided for its distribution. Perhaps it may be desirable to dwell for a moment upon some of the reasons which call for this important change.

As already suggested the first provision for the support of school libraries was made in 1838, since which time the Legislature has appropriated for this purpose an aggregate of three million dollars; but it is claimed that probably one third of this sum has been diverted to other objects. There were in 1853, in the district libraries, 1,604,201 volumes, the largest number ever reported. Strange to say, notwithstanding the fact that, for forty years since that time, each year the appropriation has been made, the number of volumes in these libraries has steadily decreased until now it is only one half as large as in 1853. This decadence of the system received the earnest attention of Superintendent Draper, who wrote to several hundred persons best situated to judge of the facts, and received numerous replies, in which the preponderance of opinion plainly indicated a general reluctance to abandon this time-honored plan,

but expressed the most positive conviction that it should be thoroughly revised and adapted to existing conditions. After the most mature deliberation and comparison of views the measure before us has been proposed.

One cause of the decline in the usefulness of these libraries has been found to be the general impression which of late has prevailed that they are for school purposes alone and in no sense adapted to the wants of the general public. The small number of books suitable for popular use and the fact that the libraries, where they exist at all, are placed in school buildings have tended to confirm this opinion. In the early days no such misapprehension existed. Governor Seward drew a glowing picture in one of his messages in which he portrayed the rare opportunities then offered to all for obtaining a knowledge of science, travel, philosophy, and history, especially the history and institutions of our own country. The libraries at that time were usually kept in private houses, and the books were distributed and protected by public-spirited citizens.

Many people may yet be found who acknowledge their obligations to these sources of instruction and inspiration. To-day the mass of our people do not know that these libraries exist and are doubtless astonished when informed that the State generously annually appropriates over fifty thousand dollars for their support. The bill before us permits the old school libraries to remain, but restricts their aim by giving the State Superintendent power to select for them such books only as will be especially interesting and helpful to scholars and teachers in the work of instruction. At the same time it makes a provision for the encouragement of every community to establish a free library and gives such assistance as will render this task not very difficult. If

the people of the State shall properly respond to the liberal measure here proposed, not only will there be a revival of that love of good reading which gave such satisfaction to the originators of the library system, but the brightest anticipations of the wise projectors of this scheme for human improvement may be fully realized.

## VIII.

**The Excise Bill.**

Speech against the passage of the Excise Bill in the New York Senate, April 19, 1892.

**M**R. PRESIDENT : It is with a feeling of profound sadness that I look around and see gentlemen of generous impulses and kindly nature marching straightforward to do a thing which in their hearts they condemn. At the dictation of political expediency, at the command of twenty thousand saloon keepers, because you need the one hundred thousand voters who will vote for measures which you approve if you consult their wishes in this matter, you propose to pass this bill. It has been said that righteous law has her seat in the bosom of God, and her voice is the harmony of the world ; but there is not a single attribute of a beneficent Creator that is not opposed to the provisions of this bill. If it becomes a law, its seat is in the bosom of Satan, and its voice speaks of nothing but woe and death. This bill ought to be called "An act for the promotion of intemperance, vice, poverty, and misery." The lines are perfectly well drawn in regard to it. All temperance people are opposed to it ; all people who are favorable to advancing the liquor interests are in favor of it ; the issue was never more sharply defined, and we are, fortunately, not dealing with questions that are longer in doubt. This bill aims to foster and encourage, with enlarged powers, a business which has long since been found to be against the best inter-

ests of society. There are certainties that have been established in connection with the liquor business. I need not stop to discuss at length whether it is wise to promote this interest—wise for a man's body or for his mind. It is not desirable to use intoxicating liquors for the purpose of securing a good eye, a steady hand, or a clear intellect. The days when that was discussed have passed. Now the man who is best equipped for physical or intellectual endeavor says, "Let liquor alone." All that has been settled. Nevertheless, we are here engaged in legislating to advance the interests of a monopoly which has always been engaged in a business detrimental to humanity. Nobody dares to deny this. We are passing an act to sharpen the knife of the assassin. Science and political experience declare we are passing an act to debauch our sons and daughters. We are passing an act to take the hard earnings of the poor man from wife and children; we are passing an act to project calamities upon unborn children—for medical science to-day declares that inebriety is a matter of inheritance. These are awful indictments, but they have been proven in the court of terrible experience. We are passing an act to undermine the structure of society and the proud fabric of our liberties. What awful deed has not been done by the inspiration of rum? This business has been the ready ally of wickedness; yet we propose by this act to enlarge the powers of the liquor traffic. Every increase of the liquor business tends to weaken all moral agencies. We seek to endow with enlarged powers a business which may yet destroy our liberties. There was a tragic moment—you remember it; our hearts stand still at this hour as we think of it—when an assassin went up into the gallery of a theater and looked at that great and good man, Abraham Lincoln. As he gazed

he could not do his deed of darkness. He went down into a saloon, and cried out, "Brandy, brandy—give me brandy!" They poured out the brandy, and he drank it. Then he was ready for his assassin's task. We shall, by the passage of this bill, break down those safeguards which conservative people of all parties have through long years established for the regulation of this business. Let us not destroy the barriers which defend society. Let us not loosen the floods that may sweep away the safeguards of our people. It is outrageous and terrible that, in the name of political necessity or party organization, this Senate should be called upon to do such a deed. I venture the assertion that no bill before the Legislature ever received more general condemnation. From its presentation to the present hour the citizens of this State have pleaded for its defeat, by petitions and through the press. They have begged us to reject this bill in the name of domestic happiness and every other noble consideration. Let us not disregard these earnest appeals for the best interests of the home and the State.

## IX.

**The Columbian Quadricentennial.**

Address at the Municipal Celebration, Jamestown, N. Y., October 21, 1892.

**T**WO dates stand out to-day conspicuous above all others—1492, 1892. They are like lofty mountain peaks, far separated, from which may be computed the true parallax of the event which America now commemorates. Distance and perspective are essential to just proportion, especially in the contemplation of large objects. After the lapse of four hundred years the muse of history records the fact that the discovery of this continent by Columbus, measured by its results, must be acknowledged as the most superb achievement in the annals of time. Destructive criticism has sought to diminish the glory of the great pathfinder of empire, but the fierce light brought to bear upon his wonderful career has but served to convey a higher conception of the deed which he accomplished. Whipple well says, "The highest exemplification of the greatness of action is where energy of will carries out a great original thought to a practical result, with uprightness of moral intention, and perhaps the noblest example of this is to be found in Columbus." Let us briefly consider his achievement from four points of view—the time, the man, the deed, the results.

1. The world was a very one-sided affair as men knew it at the close of the fifteenth century. The wisest estimated that there was seven times as much land as

water, instead of four times more water than land. In all directions save the north the maps of that time vignetted off into shadow. That of Africa passed down until it ended in mist. Even the genius of Marco Polo could not supply the data concerning the eastern boundaries of Asia, and westward of Europe beyond the Canary Islands was *terra incognita*. While the most intelligent geographers believed that the earth was round, popular ignorance and superstition held the most absurd notions in regard to the unknown regions of the ocean. Learned men claimed that as God had spread the sky above the earth as a tent to dwell in, therefore the earth must be flat; while some counselors of state contended that it was absurd to suppose that there were antipodes having their feet opposed to ours—men who walk in the air with their heads down, in a part of the world where everything is topsy-turvy. Many held that if the world were round, and one sailed down the slopes, he could never get back uphill again; while others claimed that they who sailed away into the unknown were liable to fall off the edges of the earth into fathomless depths. Thus far the navigation of the earth had been conducted chiefly along the borders of continents where it was comparatively safe and there were not at least imaginary terrors. Thus Diaz had coasted along the shores of Africa in 1487, and discovered the Cape of Good Hope. The mariner's compass was first practically used in navigation in the first half of the fifteenth century, but it was not yet sufficiently trusted to inspire men with confidence in sailing unknown seas. Indeed, the disturbance of the needle gave such anxiety to Columbus and his crew that it came near wrecking his undertaking.

There are traditions of voyages to America long before this time, but they are still subjects of controversy,

and, even if proven, detract not a whit from the glory of the great navigator. It is claimed that the Norsemen discovered Iceland in the ninth century; that Eric the Red came to Greenland in 986, and that the Vikings landed in Vineland, or Rhode Island, in the year 1000, a fact which has been commemorated by Longfellow in his "Skeleton in Armor." But if these hardy seamen did land upon our shores they made brief record of the adventure, and there is no ground for supposing that after the lapse of five hundred years the faintest trace of their discovery came to the knowledge of Columbus. It is probably true that near the close of the fifteenth century many conjectures were rife in regard to the mysterious realms beyond where any keel had plowed the deep, and Columbus doubtless availed himself of every fragment of knowledge which he could obtain; but the fact remains that he alone of all the brave seamen of his time dared the venture, worked for it during long, bitter years of disappointment, with navigators, counselors, philosophers, and popular prejudice against him, and after an absence of two hundred and fifty-two days brought back the most glorious news which ever gladdened an astonished world since angels proclaimed the tidings of redemption.

In every great discovery and invention the leader is preeminently greater than his imitators. Origination is the gift of but few. Modification of invention or discovery usually follows it with great rapidity, and many take up the work thus successfully begun; but these improvements only add to the value of the first achievement in that they show more fully the possibilities locked up within its bosom.

Thus it transpired that within the next fifty years after the discovery by Columbus a most amazing activity in this direction prevailed and glorified this

period as the Age of Maritime Discovery. Amerigo Vespucci skirts the coast of South America, and through no wish of his own, but the desire of over-zealous friends, gives his name to the continent which should have borne the name Columbia. The Cabots find Newfoundland, and claim all south of it for the King of England—Henry VII—who, poor, stingy soul, makes this entry in the account books of the crown: "To him who discovered the new isle, ten pounds." Balboa climbs the mountains of Darien and sees at his feet the vast Pacific, thus at once dissipating the idea of Asia's extending so far east, and unfolding to mankind the vast dimensions of the earth, and of

"Old ocean's gray and melancholy waste."

Magellan enters the straits which bear his name and sails westward, and on around the world, himself dying on the Philippine Islands, but one of his brave lieutenants comes back to Lisbon to tell the wondrous story. Cortez burns his ships at Vera Cruz, and, by conquest of Mexico, becomes the Cæsar of the West. Pizarro finds the mines of Peru and Chili, richer than those of the Ophir of Solomon, which Columbus had so eagerly sought, and brands his name with ineffable infamy on account of his cruelty and treachery. De Soto discovers the largest river in the world, and sleeps beneath its mighty waters. Ponce de Leon finds the land of flowers, but not the fabled fountain of perpetual youth; and the half century closes with Cabrillo's discovery of the golden coast of California. Soon the Spanish, Dutch, English, and French begin their long contest for the mastery of the matchless realm which had been revealed by the genius of Columbus.

Columbus thus became not only the pioneer of a new era of maritime discovery, but the most interesting fig-

ure at the close of the fifteenth century, standing like a mighty landmark between the Middle Ages and modern times—a turning point in history which heralded

“The fair beginning of a time.”

The forces of civilization were marshaling for a mighty conflict. Copernicus had just announced the true system of the universe. Gutenberg had given to the world a printed Bible. Caxton was setting up his press in Westminster. Luther had been born in 1483, the year before the ashes of Wyclif were scattered into the Swift, and thus, as some one has said, “carried by the Avon into the sea and to all lands, prefiguring the dissemination of the truth which he had uttered.” “The great insurrection of human thought against authority” was beginning. The States-general which assembled at Tours in 1484 had proclaimed for France some of the principles of the English Magna Charta. The Diet at Worms in 1495 struck a deathblow at private wars in Germany. The very year of the great discovery saw the end of Moslem rule in Spain. The crescent paled before the cross. Boabdil saw the palaces of Granada fade from his sight, and the Moors left forever a land which they had held for nearly eight hundred years. Ferdinand was expelling the Jews from the peninsula; Francis I was terribly persecuting Protestants in France; Charles V was about to begin the bloody work of oppression in the Netherlands, and Henry VIII to inaugurate the reformation in England. Such were the schemes of monarchs and men about the time the Genoese navigator was finding for humanity a place of security and a grander field for human development.

Guizot says of the quaint proverb, “Man proposes, and God disposes,” “Not a step can be made in history

without some corroboration of that modest, pious, grand truth." The mighty monarchs of his time little thought that this dreamer was destined not only to complete the unity of that earth which, in their minds, existed as a fragment, but also to lead on to the ultimate unification of the human race in bonds of sympathy for the enjoyment of liberty, literature, learning, commerce, the arts and possession of the same glorious Christian faith. If it is true that the noblest and most exhilarating objects of human contemplation are those which exhibit human nature in its exalted aspects, we may well pause to consider the character of him who performed a deed the like of which was never accomplished before, and can never be repeated.

2. Iconoclasts have been at work for years trying to shatter the idols of our youth. Criticism takes on the coarse, materialistic tendency of our age. The ideal must go. But legend is mightier than history—when history passes into legend. They have taken Tell and Roland; Shakespeare's identity has been questioned; Pym and Russell and Washington are sadly marred; and now Columbus, in this quadricentennial jubilee, is to be not exalted higher, but torn from the pedestal on which mankind have placed him. These are they who would see no beauty in the Venus of Milo if there were a particle of dust upon her face. Gladstone in his shirt sleeves would fall from his high estate. With such a spirit there could be no "Idylls of the King," no "Vision of Sir Launfal." Seriously, however, these critics forget that men should always be judged in the light of their own times. Properly considered, recent investigations have practically untouched the real essential greatness of Columbus. All concede he was born in Genoa. He was either the son of a wool carder or of such obscure parentage that none can tell

his father's trade. He was either a sailor from his youth, as he says himself, or in early manhood a humble artisan. It has been claimed that he was a buccaneer; if so, he had distinguished company, and "shared with others the semibarbarism of his times;" but if this were so, he should have high praise that he repented and became the messenger of God, the creature of Providence, for aiding the redemption of mankind.

Some say that he was under obligations to Toscanelli, and availed himself of the labors of others in reaching the conclusions which led to his voyage. What wise man would not? But why did not some other navigator try to accomplish the herculean task which cost him so many toilsome years? He was, alas, eager to secure golden treasure even by unjust means, and was willing to participate in the crimes of his age by enforcing slavery. These were the awful practices of that period, but we still groan under the bondage of the first of these curses, and have but just escaped from the thralldom of the second. "He claimed for himself," say they, "vice-royal powers, wealth, and titles." Why not? So great was his faith in his plan that his kingly spirit knew that such power and wealth as he could bring to his sovereigns should be rewarded munificently. "A beggar asking regal powers," said the courtiers with a sneer. Yes, a beggar in earthly estate, but a king richly dowered in thought. Genius needs no emblazonry to enoble it. It was a king who said, "Wisdom is better than rubies," and the truth was never more clearly shown than at the time which we commemorate. Note these two illustrious examples.

Behold! here was the son of a wool comber enriching kings and queens. Again, there was then living a lad—Martin Luther—nine years old, the son of a miner, who was destined to break the shackles of the human mind,

and to demand of the grandson of Ferdinand and Isabella the rights of conscience for all humanity.

After all that has been said by way of adverse criticism against Columbus, his claims to superlative greatness remain essentially untouched.

He was tall, handsome, of winning presence and address, fitted to adorn a court, walk a quarter-deck, or modestly share the humble hospitalities of a monk's cell—a loving husband, a tender father, an affectionate brother, a true friend, a loyal subject. Like Lothair in Disraeli's story, he was fortunate in possessing the love and friendship of women. His beautiful young wife and her mother helped him with maps, charts, and globes, the treasure-trove of their home. Queen Isabella was his faithful ally until she died; so was the Marchioness of Maya, and that lady of Castile, the fair Beatrice Enriquez, to whom he was so mysteriously united.

It has been said that a man possesses talent, but genius possesses a man. Columbus had genius. With it came inspiration, an overmastering faith which knew no discouragement, but kept right on through all obstacles, however formidable or appalling. Mark this trait, and find in it one proof of his greatness. He appealed to the King of Portugal more than once, to Florence, to Genoa, to England, to France, to Ferdinand and Isabella, again and again. These efforts were continued for at least seven years. Councils reported against him; courtiers ridiculed him; geographers despised him; navigators disbelieved in him; the King and Queen of Spain told him repeatedly they could not be diverted from their mighty project of expelling the Moors from Granada. But all this to no purpose. He was poor, a wanderer on the face of the earth, leading his little son Diego by the hand from place to place

seeking shelter and food, yet steadfast as a rock, never doubting, never faltering, until at last the flapping sails of his little ships filled with the east wind in the harbor of Palos.

His purpose was religious. Granted that the religion of that day often led to terrible mistakes, to bigotry and cruelty; but in all ages, with all its defects, it has presented the loftiest motives and the highest standards of virtue—motives drawn not only from time, but from eternity. Nor was the religion of Columbus an exception. He aimed honestly at the propagation of a higher form of religion, and strange to say, after all the blood and carnage with which his discovery has been associated, it did result in planting a better faith in the lands which he visited. Nay, more; it has eventuated in vast organizations for the extension of religion throughout the world.

More persons have been brought within the pale of the Christian Church within the last one hundred years alone than during all the ages before. There is might in the thought that man is an instrument in the hand of Jehovah. Columbus believed, like Gustavus Adolphus, Cromwell, and Napoleon, that he was the creature of Providence.

He was great in persistency and heroic strength. His was a steadfast nature. Mark him in disaster, shipwreck, sickness, mutiny, poverty, disgrace! See him from first to last the object of jealousy and envy, yet never faltering in his work, and you will concede that over his picture might be written the words inscribed above the portrait of Warren Hastings in the government house at Calcutta, "Calm amidst difficulties."

The character and discovery of Columbus lack no element of epic grandeur. They are connected with the most startling episodes and the greatest vicissitudes

of fortune. No wonder that Prescott, Irving, Fields, and Lamartine among historians, Schiller and Rogers among poets, and not a few dramatists and romancists have found the theme full of fascination and interest.

This was a life by no means perfect, but he who studies it longest will find most difficulty in refraining from the language of eulogy ; it possesses a mystery and a charm from the time Columbus starts out from the obscurity of his home in Genoa until with naught but a humble inn to shelter him, in Valladolid, with feeble hand, he writes his will as still "Admiral of the Seas and Viceroy of the Indies," and concludes by saying, in right kingly style: "It is true that I came from afar to make this offer, and that much time elapsed before anyone would believe in the gift I brought their majesties; but this was natural; for it was for all the world a mystery which could not fail to excite unbelief. Wherefore I must share the glory with the sovereigns who were the first to put faith in me."

The characteristics of the great navigator appear to the best advantage as we study his voyage of discovery.

3. On the third of August, in the early morning, Columbus and his companions set sail in three little vessels, but one of which was decked over. One hundred and twenty men at break of day bowed their heads while the good prior, Juan Perez, always the admiral's faithful friend, blessed them and their voyage. Seventy days afterward, as they landed on the shores of the new world, they sang the *Te Deum*. It seemed as if nature was in sympathy with the undertaking, for favorable winds sped their frail barks westward. A terrible homesickness, however, seized the crew as they penetrated farther and farther into the vast spaces where no ship's keel had ever plowed. The very fact of the favoring breeze seemed to them something fearful, for how could

they ever beat back against a wind so constantly adverse? The vastness of the sea is always somewhat oppressive; its nights are solemn. Even in our day, with all our charts, star maps, and nautical instruments, few persons fail to feel the loneliness of the great deep. Think of these voyagers watching and waiting, not for seven days on board a stanch Cunarder, but for two months and more on untried waters. Their trusty mariner's compass at last seemed to fail them. The vast Saragossa beds threatened to entangle them to their destruction. But the brave captain calmed their fears and firmly pressed forward.

“Behind him lay the gray Azores,  
Behind, the gates of Hercules;  
Before him not the ghost of shores,  
Before him only shoreless seas.  
The good mate said, ‘Now must we pray,  
For lo, the very stars are gone;  
Brave Adm’ral, speak; what shall I say?’  
‘Why say: Sail on, sail on, and on.’”

But at length the weary mariners are cheered by signs of land. Wood of unknown kinds floated past, just as to this day it is said to be swept north as far as Hammerfest, where in early days it may have given the Northmen hints of other climes. Land birds came flying past, and Columbus noted that they did not appear to be weary and could therefore not have flown far. It is even claimed by some one that a bough with a bird's nest containing eggs drifted by. The air became soft and tropical and filled with fragrance.

“O, whence as wafted from Elysium, whence  
These perfumes, strangers to the raptured sense?  
These boughs of gold, and fruits of heavenly hue,  
Tingeing with vermeil light the billows blue?”

But hope deferred maketh the heart sick, and the

sailors at length became discouraged and even mutinous. As they entered the region of the calms the awful fear of death by starvation and thirst stared them in the face and drove them almost to desperation. Here was scope for the master's greatest tact and firmness. History has exploded the story of open rebellion and the promise from Columbus that he would return if he did not discover land in three days; but the fact remains that there were dissensions and murmurings which taxed his endurance to the uttermost. We should not forget that, according to Castelar, the brave Martin Alonzo Pinzon, commander of the *Pinta*, came to the aid of the admiral in this supreme hour of danger, and by his firmness and cheering words, "Forward, forward, forward," has won a right to share the unfading glory of this immortal discovery.

What an evening was that on the night of October 20, 1492!

Special indications of land had been given them that day; a turtledove had flown past, a branch of hawthorn loaded with fruit had been seen, and a log, skillfully carved, had been gathered in a net. All on board the three vessels felt that they were on the threshold of a great event—greater by far they would have known than ever entered the wildest imagination of man, if they could but have seen the result to-day:

"The sails were furled; with many a melting close,  
Solemn and slow the evening anthem rose,  
Rose to the Virgin. 'Twas the hour of day,  
When setting suns o'er summer seas display  
A path of glory, opening in the west  
To golden climes and islands of the blest;  
And human voices on the silent air,  
Went o'er the waves in songs of gladness there."

The morning came and with it the cry, "Land,

land!" A cannon for the first time awoke the echoes of the Western isles. "Gloria in Excelsis" rang out upon the air. The cross was planted by the side of the green banner of Castile and Aragon. Prayer consecrated the soil of the new world, and he who wrote the name of Christ at the head of his journal now named the new-found land San Salvador, or Holy Saviour.

Columbus returned to Palos on March 15, 1493, and first sought the humble monk who had befriended him; thence went to Barcelona, where his sovereigns loaded him with honors. Well they might, for Lamartine declares, "Never has any among men brought to his country or posterity such a conquest since the creation of the globe, and this conquest had until then cost humanity neither a crime, a single life, a drop of blood, nor a tear."

Columbus made three other voyages to America, in one of which he touched the continent at the mouth of the Orinoco. Although he believed until his death that he had discovered Asia, yet at the time of this voyage he makes this most interesting entry in his journal, "Suppose that the above-mentioned river [the Orinoco] rose not in the earthly paradise, but in some great country to the south, the learned world would be astonished to find that there is another continent of which up till now nothing has been known." Prophetic words soon to be verified.

The last crowning glory of greatness was not denied this hero, the apotheosis of tragic shame and sorrow. He returned to Spain in chains. He died in poverty. He did not even give his name to the continent he discovered; but millions to-day honor his memory and all nations join in commemorating his matchless achievement.

4. The love of gold was at once the motive and the

curse of discoverers. In their disappointment in not finding it they were constantly tempted to cruelty. Yet the land they found was richer in gold and silver, if they had but known it, than was ever thought of in the wildest dream of avarice; richer than the clime they sought, Cathay and Ophir.

But a wealth greater far than the mines of precious metals lay concealed in the land they found, in the veins of iron, copper, lead, and coal, and in the riches of the soil where harvests grow not only for millions here, but millions more in other lands.

Could the wool comber's son hear to-day the hum of machinery and see the busy marts of trade, the commerce of oceans, lakes, and rivers, the mighty cities, the powerful States of this continent, he would find the rapt prophecies of Isaiah, which he so often pondered, wrought into glorious reality.

We may take courage while glancing back over this quadricentennial in the thought of the spirit of equity and good will to men which has advanced with the centuries.

No slave now breathes on this continent.

No monarchy is left on this side of the Atlantic. The principles of liberty have flourished on the new soil better even than in their ancient home, the vales of Scotland and England and the mountains of Switzerland. They have been transplanted to the fair fields of France and many other countries.

The vigorous shoots are springing up in every land beneath the sun. The meager crews of the *Pinta*, *Nina*, and *Santa Maria* have been followed by an innumerable multitude who have sought in the land which they revealed happy firesides, peace, and prosperity. The persecuted have come and still are coming.

Strange that the old world learns charity and broth-

erly kindness so slowly. Four hundred years ago Ferdinand and Isabella drove from their realms the Jews, and but yesterday the intolerance was repeated toward the same race by the Czar of Russia, and these Jews by a strange law of compensation find a home in the land which Isabella's generosity helped to discover. Land of liberty, land of benedictions! Long shall thy fair shores be welcome to the sight of the weary and oppressed. Here toilers are better housed, clothed, and fed, and able to obtain larger returns as the rewards of industry than those of any other land. Be it ever thus!

Let the peoples of this continent, on this great anniversary, grandly resolve that justice, equity, and peace shall never desert our shores; that the poor shall not be oppressed by wealth nor the weak be crushed by the powerful. What lessons ought our nation to learn on this day of commemoration? It should reaffirm and emphasize the grand truths cherished by our fathers, the undying principles on which they builded so well. Let us on this occasion repeat a few of the golden mottoes of our republic:

Intelligence and virtue in citizens form the true foundation on which to rest representative government.

The common school is the bulwark of freedom.

Each individual should feel himself responsible for good government, for freedom is a precious legacy to be guarded by the untiring vigilance of each citizen.

Just laws and equitable administration are the best defense of personal liberty.

Temperance and purity form the basis of true happiness.

Cooperation and amity are necessary to secure harmony between labor and capital.

Righteousness exalteth a nation, but sin is a reproach to any people.

Arbitration is the best method of settling international disputes.

A nation situated like ours should be strong in ships and navy, and able to take a front rank in controlling the commerce of the world.

Literature, learning, and art should add their charms to the strength of our material civilization.

Let patriotism continue to be, as it has ever been, mingled with the very lifeblood of our people, and may the God of Columbus and the God of our fathers, in whom we trust, still grant his favor and blessing.

Thus shall the next Columbian anniversary find this nation still fresh and strong in the vigor of liberty.

Hail, Conqueror of the Ocean's Mystery! Millions of happy children salute you. Thousands of grateful toilers, whose labors have been lightened by your achievements, come from workshop, factory, and farm, to greet you. Inventors, philosophers, poets, and orators lay at your feet their choicest offerings. Flags of all nations mingle their folds, messages of fraternal greeting flash through the seas, cannons boom, and trumpets blare to do you honor. The people of two hemispheres, united by your genius, one now as never before in the arts of peace and in the love of freedom, cry, "All hail, Illustrious Discoverer!" And from this hour they start forward with new inspiration in the mighty march of human progress.

## X.

**Favoring a Constitutional Convention.**

Speech in the New York Senate, January 4, 1893.

**T**WO considerations lead me to advocate the passage of this bill as it now stands. First, the people demand it. Six years ago a majority of the electors of the State voted in favor of a constitutional convention. This request should be complied with without further unnecessary delay. Their demand was made in accordance with that wise section of the Constitution which provides for holding such a convention every twenty years, and in view of the great changes which have taken place during the twenty-five years which have elapsed since the fundamental law passed under careful review in the discussions of such an assembly. How great those changes are few would believe unless they have reflected upon the situation. Then our population was four millions; now, it is six. Then the wealth of the State was \$1,843,000,000; now it is \$3,683,000,000. Population has advanced one third; wealth has doubled. Grave economic questions have arisen for revision; the growth of corporations requires consideration; proper adjustment of the burdens of taxation is an important problem; the administration of justice may possibly be improved; the settlement of disputes between capital and labor demands the greatest wisdom. It is an impressive fact that at one time last summer the whole military force of four States was called out to suppress resistance to law. Some

additional safeguards may be required against the abuse of wealth and power on the one hand and the prostitution of liberty on the other. Changed conditions have arisen because of the shifting of population from rural districts to great centers; society and business relations have become more complex. The supreme question of intemperance, a question so great as to dwarf almost every other, demands attention.

That manifest injustice which thus far has disfranchised one half of the citizens of the State should be remedied. This bill permits women to be delegates to the constitutional convention. It reads: "The electors may elect as a delegate any citizen of this State above the age of twenty-one years." Certainly a woman is a citizen, and I believe our courts have not gone so far as ever to rule otherwise. It is to be hoped that the spirit of justice may so far prevail that some noble-brained, true-hearted, representative women may be elected to that convention. Let us further hope that the deliberations of that body may result in the elimination from the constitution of that absurd, selfish, and despotic interpolation, the word "male." Absurd, because the preamble to the Constitution begins: "We, the people of the State of New York," and then proceeds to restrict the term "people" to one half the people. Selfish, because it was a discrimination made in the name of might, not right, by men, for men, and against women. Despotic, because it is contrary to the eternal principles of justice and liberty, which demand both civil and political equality without distinction of sex.

My second argument for the passage of this bill in its present form is this: The Senate last winter was almost unanimous for the bill providing for the convention, and this bill is a great improvement over that act; improvement in at least four particulars. First, it pro-

vides for the election of delegates by senatorial districts. No one claims that this will give political advantage to either party. It gives each elector a voice in the selection of delegates, and the representation is as nearly as possible in just proportion to population. The State, by this method, will be more likely to secure delegates of high character and intelligence than if they should be selected by Assembly districts.

Reflect for a moment upon this proposition especially as it applies to great centers of population, and its truth will be apparent. Besides, this plan has the warrant of precedent, being in exact conformity to the method of selection at the time of the last constitutional convention in 1867.

Second, this act postpones the convention until November and saves over a million of dollars by avoiding a separate election. It also affords ample time for the discussion of measures likely to come before that body and for the consideration of the qualifications of candidates for this important work—a work of far greater importance than that of passing statutory enactments.

Third, this bill obviates a vital defect in the act of last winter, that provision which permitted the appointment of delegates by the governor, a method of appointment unknown to the Constitution, severely commented upon by Republicans on this floor at the last session of the Legislature, and since pronounced by great jurists entirely inadmissible by the provisions of the Constitution.

Fourth, the method of selecting delegates-at-large provided for in this act is so flexible as to afford ample opportunity for the proper representation of all the great organizations in the State, giving them a voice in the deliberations of the body which is to determine the form

and provisions of our organic law. They have a right to be heard. Free discussion is the very lifeblood of free institutions. Minorities should have their rights sacredly regarded, and this bill stifles no voice of any reasonably large constituency which may seek to be heard.

## XI.

## Character of Hon. James G. Blaine.

At the Memorial Service in the Senate of New York, Monday evening, February 13, 1893.

**M**R. PRESIDENT: Some one has compared our sorrow for the illustrious dead to a glorious sympathy with suns that set:

“ Even as the tenderness that hour instills,  
When summer’s day declines along the hills,  
So feels the fullness of our heart and eyes  
When all of genius that can perish dies.  
A mighty spirit is eclipsed—a power  
Hath passed from day to darkness, to whose hour  
Of light no likeness is bequeathed.”

The death of James G. Blaine shadows a continent, but his fame will endure. His name has already been chiseled upon the adamantine pillars of his country’s history. He lived in a great, stirring epoch, and every part of that period felt the molding influence of his powerful hand. In writing his *Twenty Years in Congress* he might, with Æneas, truly have said, “I chronicle that, all of which I saw, and part of which I was.” His powers of mind were amazingly versatile. He was distinguished as an orator, historian, statesman, diplomatist, and political leader. His character was picturesque and striking, yet always massive and harmonious. He had a chieftain’s boldness with a sage’s wisdom.

Those who looked upon only one side of his nature misunderstood him. Thus, when he became Secretary

of State there were those who feared that his brilliant and aspiring mind and his aggressive Americanism might plunge the country into foreign war. They thought him hot-headed and ambitious. But four times during his official career he saved the country from perilous foreign complications by a happy blending of calmness, courage, and firmness. Feel the iron grip of the gloved hand in his celebrated reply to Italy: "The United States has never yet permitted its policy to be dictated by any foreign power, and it will not begin to do so now."

Nature often produces the grandest results by the operation of apparently opposing forces. It is sometimes thus with men. Those who saw Mr. Blaine, as a member of the House of Representatives or of the Senate, marshal his forces and lead them on to repeated victory, could think it scarcely possible that he should become the historian of that very period, and perform his task in such a calm, judicial spirit that all concede his estimates of men and measures to be distinguished by surpassing ability and perfect fairness.

The most conspicuous characteristic which appears in the career of Mr. Blaine is his Americanism. In behalf of all who sought our shores, as well as of the native born, he believed in conserving and advancing our own interests by binding together all the states of this western hemisphere, from Hudson's Bay to Patagonia, in friendly, commercial, and industrial cooperation. He longed to see the ships of his country plowing the water of every harbor along the whole perimeter of our continent, and railroads binding together the remoter parallels of latitude.

Destiny did not deny to Mr. Blaine that supreme experience which has so often fallen to the lot of the great, and which has aided in giving them a pathetic

and lasting remembrance among men—tragic affliction. He was a man of sorrows. Again and again was he smitten by disappointment and by death. The blows followed so rapidly that he had not staggered up from one before another fell upon him. He might have said, as did Edmund Burke, at the climax of his bereavements in the death of his son, "The storm has gone over me; I am like one of the old oaks which the late hurricane has scattered around us." Yet, amid it all, there was no unmanly complaining; no unkind, ungenerous word fell from his lips. James G. Blaine had a long memory for favors and a short one for offenses. He was true and loving in his home. Few men have been blessed with more loyal, steadfast friends.

Many have sought to find the keynote of his character, especially for the purpose of explaining his wonderful hold upon human hearts. Some have called it personal magnetism; others, unflinching courage; some, patriotism; and others, masterful intellectual powers; but I shall call it manhood; manhood at its best—true, gentle, sympathetic, tactful, capable, heroic, chivalrous. In him men found noble ideals realized and blended with the persuasive, compelling force of a superb personality which was born for leadership.

Like some others of the nation's greatest statesmen, it was not his to enjoy the highest office in the gift of the republic; not his the ripe fruitions and happy rewards of a peaceful old age; but over his grave to-day men of all parties sincerely mourn, and they frankly acknowledge that there is left not one public man, in all this broad land, who is his equal in varied ability, nor one whose death would leave the nation with a profounder sense of loss.

## XII.

**Tribute to Ex-President Rutherford B. Hayes.**

In the Amphitheater at Chautauqua, N. Y. at the Memorial Service,  
August 20, 1893.

ONE year ago yesterday Ex-President Rutherford B. Hayes stood upon this platform and addressed eloquent words to members of the Grand Army of the Republic. The day before from the same place he had spoken to a large convention of farmers. These two services suggest the range of his sympathies and the philanthropic character of the objects for which he labored, even to the close of life. As he stood here, his manly form was erect, his face ruddy with health, his eye was bright, and his voice full and melodious. Although then almost touching the allotted period of human life, and bearing on his person four honorable scars of wounds received in battle, there was about him no indication of physical or mental decay. Six months from that day he passed away, dying at his home at Spiegel Grove, in Fremont, near midnight of January 17, 1893. One of the most distinguished Democrats of Ohio remarked last fall, "General Hayes has not yet been estimated at his full value." The very symmetry and finish of his character, like the fine lines of a Cunarder, concealed the real strength and size of the man which they adorned. A life so full of noble actions, and a personality so singularly upright and attractive, cannot fail to retain an honored place in our country's annals. President Hayes was born in Delaware, O.,

October 4, 1822. Having received both a collegiate and professional education, he entered upon the practice of law in Cincinnati, from which he was summoned by the call of his country at the outbreak of the civil war. Appointed major in one of the first regiments which went from Ohio, he steadily rose by merit until, for "gallant and distinguished services," he was brevetted major general. He was brave almost to rashness, and during his arduous service was repeatedly wounded, and had four horses shot under him. While yet in the army he was elected to Congress, to which position he was reelected, but resigned in order to accept the office of governor of his native State. He was three times elected chief magistrate of Ohio, the third time after an interval of five years from the close of his second term. In 1876, while still governor, he was nominated for the Presidency of the United States. The crisis which followed the election was not adequately provided for by the Constitution. Certain States had two sets of electors, and the issue to be determined was which names should be counted. At the suggestion of the Democratic leaders, Congress provided for an Electoral Commission, to consist of five members of the House of Representatives, five senators, and five justices of the Supreme Court, with power to decide the question. This they did by declaring Rutherford B. Hayes President. Intense feeling was thereby engendered, and the country was on the brink of civil strife. That distinguished political reformer and conscientious public servant, Hon. Samuel J. Tilden, quietly and patriotically accepted the decision of the Electoral Commission, and, perhaps, thereby saved our country from being crimsoned with fraternal blood. Mr. Hayes could pursue no other course honorably than to assume the duties to which he had been assigned by

the highest authority in the land. He had taken no part in the contest other than to write to Senator John Sherman, November 27, 1876: "There must be nothing crooked on our part. Let Mr. Tilden have the place rather than prevent it by means which will not bear the severest scrutiny." Notwithstanding the most bitter opposition, he proceeded to give the country a clean and impartial administration. It will stand out conspicuously for four great features. First, he withdrew the military force from the South, and thus inaugurated that era of peace and prosperity which has since followed in that section. Second, he advocated and fostered those high principles of civil service reform, which, in spite of much opposition and many defeats, have proved of immense value to the country, and are yet destined to be of incalculable benefit. Again, he earnestly recommended the resumption of specie payment, and by his firm and manly position was largely instrumental in saving the financial credit of the country, and bringing about that honorable consummation—the full redemption of all the nation's promises in the markets of the world. In the fourth place, through the cooperation of that beautiful and gracious woman, Mrs. Lucy Webb Hayes, during his administration the social life of the White House so mingled gentle courtesy, perfect manners, and a nice regard for the best moral sense of the country that it became an inspiring example and power for good in the social life of America. For thirteen years after his withdrawal from public office Mr. Hayes illustrated the possibility of ex-Presidents retiring from their exalted station without loss of dignity or public esteem. Active as President of the National Prison Reform Association, a member of various educational, philanthropic, and patriotic organizations, he furnished a beautiful illustration of the

difficult art of "growing old gracefully." Great he undoubtedly was in many departments of activity, but he also possessed the moral greatness of goodness. A distinguished soldier, an able member of Congress, a great governor, a firm and conscientious President, a citizen of stainless honor, a reverent believer in the God of our fathers—such was Rutherford B. Hayes. Such blending of strength and sweetness has not often been found in the character and life of our public men. So did this fine spirit move among men; not less thoughtful, courteous, reverent, and helpful than he was wise, brave, firm, and statesmanlike. Serving the nation at a time of great trial, often under the fire of adverse criticism, he outlived most of the animosities of that period, and was laid to rest amid the sincere grief of all who knew him well, and the grateful remembrance of his countrymen.

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SCIENTIFIC.

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## I.

**Concerning the Grasses.**

Delivered before the Agricultural Society of Cattaraugus County, at the Annual Fair, in Randolph, N. Y., September 14, 1877.

**B**OUNTIFUL crops have again rewarded the labor of the husbandman. We have never had more abundant harvests. In our own immediate vicinity all these lovely fields and meadows have yielded their richest increase. Fragrant clover, sweet-scented vernal grass, purple-spiked timothy, rosy-tipped red top, graceful panicles of oats, wheat, barley, corn, and millet have clothed the earth with verdure and filled the air with sweetest odors, while, in spite of bugs and grubs, the ground is fairly bursting with goodly tubers, and every hedge and "good-for-nothing place" has blessed the boys and girls with berries by the bushel.

Orchards are bending with luscious fruit, and our gardens have long paid tribute to the well-spread table. It is delightful to gather here to-day and celebrate these peaceful triumphs of industry, not forgetting Him "whose goodness crowns the circling year."

In beautiful and appropriate words Whittier has sung of these harvest days. The notes of his lyre are always sweetest when awakened by his sympathy with human trials and successes :

" O, favors every year made new !  
O, gifts with rain and sunshine sent !  
The bounty overruns our due—  
The fullness shames our discontent.

" We shut our eyes, the flowers bloom on ;  
We murmur, but the corn-ears fill ;  
We choose the shadow, but the sun  
That casts it shines behind us still.

" And we to-day, amidst our flowers  
And fruits, have come to own again  
The blessings of the summer hours,  
The early and the latter rain.

" Once more the liberal year laughs out  
O'er richer stores than gems or gold ;  
Once more, with harvest song and shout,  
Is Nature's bloodless triumph told."

There is a peculiar fitness and value in these September celebrations, now common to the whole country, where the first and most important occupation of man seeks the beneficent results of cooperative effort.

No other assemblies in the rural districts surpass in interest and importance the annual fairs of our Agricultural Societies. From their origin there dates a new era in human improvement.

One hundred years ago there was not a society of this kind on the continent ; now, two thousand are enumerated. The Philadelphia "Society for the Improvement of Agriculture" was established in 1784, being the first in this country. South Carolina founded one the same year, and that was next followed in 1791 by a similar association in New York, which still exists. Statesmanship now deems it wise economy to publish, by State enactment, the proceedings of most of our State societies, and many county and district fairs contribute largely to our stock of useful information and excite a wholesome rivalry among the farmers of the region in which they are held.

This union of hands and heads has created a complete revolution in the art of farming. From the mental ac-

tivity thus fostered have sprung numerous inventions to lighten the labors of man and give him more complete dominion over the soil.

In his *Political Economy*, published about forty years ago, and which is still used in our colleges, Dr. Wayland says, "Agriculture is the only industry which, thus far, has failed to profit to any extent from invention or labor-saving machinery." If this work were revised, how would that passage now read? A California farmer tells us that from his own farm forty thousand bushels of grain were harvested, threshed, cleaned, and stored in granaries in thirty-six days by twenty-two men.

The farmer in this country does not stand alone, but belongs to a cooperative fraternity of more than six millions of men. This comprises about one half of the persons engaged in all classes of occupations.

In 1870 there were two million six hundred and sixty thousand farms in the United States. It has been well said that if the labors of the farmer should cease for a single year the human race would perish, while the hum of all other industries might be hushed and humanity still survive.

That was a great step forward when men began to *think* of new and better ways.

In 1870 there were ninety-three agricultural and horticultural papers and periodicals, with an aggregate annual issue of twenty-one million five hundred thousand copies. Thought has sifted the soils, introduced the crucible and scales, weighed the elements of earth, air, plant, and animal, studied their adaptations, suggested the rotation of crops and the introduction of fertilizers. A hundred years ago Lord Kames thus describes farming in Scotland. He says: "Our draught horses are miserable creatures, without strength or mettle; our oxen scarcely able to support their weight, and two going to

a plow, led on by two horses ; the ridges in the fields high and broad—in fact, enormous masses of accumulated earth that could not admit of cross plowing or cultivation ; shallow plowing universal ; ribbing, by which half the land was left untilled, a general practice over the greater part of Scotland ; a continual struggle between corn and weeds for supremacy ; the roller almost unknown ; no harrowing before sowing, and the seed sown into rough and uneven ground, where half of it is buried ; no branch of husbandry less understood than manure ; potatoes generally planted in lazy beds ; swine but little attended to ; and a very few farms in Scotland proportioned to the skill and ability of the tenant." A sad picture, but often witnessed in those early times, when half the stock would perish in the winter, and the wretched peasantry eked out a miserable existence. But the Scotch began to think and study better methods, and mark the results—their rugged soil in many parts has become remarkably productive. The late lamented John Stanton Gould says that on the beautiful meadows of Edinburgh they have produced in one year, in six consecutive cuttings, twenty tons of excellent hay from a single acre. This seems to indicate the possibility of securing perennial fertility.

Since chemistry has ascertained what vegetation demands for its growth, and points out the sources for supply, it only remains for man to furnish himself with suitable fertilizers to prolong indefinitely the richness of the soil.

More progress has been made in the physiological and chemical knowledge pertaining to this subject during the last thirty years than in all time before. Doubtless there is yet great waste of material which should be utilized. Victor Hugo declared some years ago that the man who would invent some method of saving, without

prejudice to health, the refuse of our cities, which now largely flows into the sea, would be a benefactor of our race. That problem will some time be solved. In the meantime we have learned this much, that the fertility of land need not be exhausted, for England now supplies a population of twenty millions from the same soil that at the beginning of the century scantily sustained seven millions, and our oldest States are now more productive than they were fifty years ago.

I have alluded to these more general topics by way of showing how vast are the interests committed to the hands of the husbandman, and what benefits arise from an intelligent and studious consideration of the best means for cultivating the soil. The study of agriculture is indeed the greatest of the sciences, for it includes all the natural sciences and some other branches besides. Professor Samuel T. Johnson remarked: "It includes something from nearly every department of human learning. The natural sciences—geology, meteorology, mechanics, physics, chemistry, botany, zoology, and physiology—are most intimately related to it. It is not less concerned with social and political economy than with commerce and law."

Nowhere are the results of scientific study and careful farming more evident and interesting than in the present cultivation of that most important product of the vegetable kingdom called the grasses.

We wonder how people lived in the early times when we learn that prior to the landing of the Pilgrims our English ancestors had no potatoes, corn, turnips, carrots, nor cabbages; and are still more surprised to find that up to that date there had been no sowing of grass seed nor artificial propagation of what are termed "forage plants." For ages, on the fertile meadows, Nature had been scattering with prodigal hand the seeds of the

grasses, and the hills and valleys of England were covered with a soft, thick, natural verdure. In this country it was different. Our hardy ancestors found no velvety greensward; if they possessed it, it must be through cultivation, hence grasses were sown in the new world before they were in Europe.

King George's soldiers returned, at the close of the Revolution, bearing in their hands the seeds of timothy, and in their heads the methods of improved grass culture which they had here observed. It is a question whether this alone has not, in the aggregate, paid England full value for her lost colonies. War is a great disseminator of seeds as well as principles.

There are over three thousand distinct species of grasses.

It is a singular testimony to the value of the grasses that there is but one species in all this vast collection that possesses poisonous properties, and that is the bearded darnel, a rare plant, sometimes found in grain fields.

This noble family stands as the connecting link between the mineral and animal world, transforming with unerring skill the innutritious elements of the former into food for the latter.

"All flesh is grass," says the inspired penman; and "All flesh is grass," repeats the man of science.

The poison ivy, the sumac, the nightshade, the laurel, and hundreds of other plants may distill from the same soil their noxious juices, but this faithful ally of the human family, with unvarying certainty, stores up its nourishment for man and beast. It has a marvelous power of adaptation to different situations and climates. Some of its representatives, found on the coast of Greenland, are scarcely longer than the hairs upon a squirrel's back, while in the tropics others rise to the height of lofty trees. The bamboo is a true grass.

An American poet has written a graceful lyric, in the refrain of which he makes the grasses say, "I come creeping, creeping everywhere;" and surely there is scarcely a spot where they are not found. Dr. Kane, in his arctic travels, gathered their stunted stems, and, alas! mourned their loss when the rats broke into his collection and ate them; but he consoled himself with the reflection—a comforting one, for the crew had the scurvy—that they might catch the rats the fatter for the meal.

They carpet the meadows, climb the hillsides, fringe the brooks, and even in the deep, shady nooks lift toward the giant trees their slender, graceful stems. The snows of the mountains have hardly melted before the valleys smile with their verdure and the rugged rocks are robbed of their harshness by the twining grasses in their clefts. Even the shifting sands of the ocean beach are held in place by their long and fibrous root stalks.

Let us now briefly consider their homes:

1. The plowing of land for the sowing of grass is of comparatively recent origin, but the nurturing of meadows for the production of hay is of early date. This was very largely accomplished in the East by means of irrigation. A remarkable illustration of the effects of improved culture may be found in the history of the Moors in Granada. Having conquered this portion of Spain, which was not remarkable for its agricultural excellence, they introduced the improvements of their own country, building aqueducts and canals for flooding, and raised the products of the soil to an annual value of thirty millions of dollars—more money than the yearly revenue of all the Christian sovereigns of the world. Irrigation is the source of the fertility along the Po, on the plains of Lombardy, and the meadows around Edinburgh, over the latter of which they pour their liquid

manures and thus secure an astonishing yield. Our meadows are abused, not farmed. We stint them both of seeds and fertilizers. If this continues it is not difficult to foresee the result. The practice of selling our hay, if not carefully watched, will surely impoverish these fertile valleys. If we continue to shear our fields and deprive them of their strength they will become like Samson shorn of his hair. Rather double the seed, use every pound of fertilizer you can afford, plow under the abundant growth of grass and weeds, and with the nicest care guard our beautiful hayfields.

2. The earliest traditions of the world are connected with a pastoral life. The wealth of early generations consisted chiefly in flocks. The future King of Israel tended cattle, and from the romantic scenes about him received those poetic impressions which are often breathed forth from his inspired lyre—now rising to sublime strains, now sinking to pensive and restful sweetness as he sings, "He maketh me to lie down in green pastures: he leadeth me beside the still waters."

Our pastures yield the largest amount of money to the farmers in this region, but their beauty is sometimes hard to find. When do cattle bring the farmer his gains? In the summer. When, then, should they be best fed? Let them roam in clover and timothy up to their eyes, not in the marshes, where there is nothing to eat but brambles and blackberry vines. We have too much land in our pastures; half as much, brushed, seeded, harrowed or plowed, and sowed, would give a far richer return. Better opportunity for display of judgment, skill, and good economy was never offered than that presented in the problem, How shall we improve and bring to the highest productiveness our pasture lands?

3. Stretching away from the base of the cordilleras, and elsewhere in South America, great plains called pampas extend over an area of a million and a half square miles, equal in extent to half the surface of the United States. Here countless herds find abundant pasture. Though there were no cattle in South America at the time it was discovered it is estimated that there are now more feeding wild on the pampas than there are of domesticated cattle in all Europe. They live chiefly upon a luxuriant growth of clover and thistles, greatly preferring them to the pampas grass. If the bamboo, by reason of strength, should be crowned king of the grasses, the pampas grass, by reason of its beauty, should be named "queen." Rising to the height of six feet, it throws up lofty panicles ten or fifteen feet from the ground, waving in silky luster; its splendid flowers, sometimes tinted with yellow and purple, and the great leaves occasionally varied with white.

4. Buffalo paths and Indian trails are rapidly giving place to public highways and railroads. Yet there will long linger in the traditions of men stories of the earlier times, when the wild bison fed upon the rich prairies of the West.

Buffalo grass, like its associate in name, is a hardy native of our soil. It seems fitted to resist alike the heat of summer and the frosts of winter. The pioneer often finds it to be his best friend, though old men tell of fearful scenes, when, wrapped in flames and smoke, it threatened to become to them a billowy sea of death.

5. The wavy outline of these blue hills and sky is beautiful. These magnificent forests are grand, but there is one element of loveliness which our section possesses that surpasses all others; it is the richness, greenness, and abundance of our grass. Let us spread it out like a carpet, even and velvety, before our homes;

let the grace and beauty that surround the English cottage adorn the places where we live. I plead for the wife and children, that they may have a spot for flowers and fragrance, the green turf, soft to the weary feet, for romping and croquet in the evening twilight ; set out trees to spread their ample shade along the roads, not less than blossoming orchards in your fields. A little taste would transform scores of places, which are now bare and repulsive, into pleasant and attractive homes.

6. There is one man who has striven all his life long to awaken in the hearts of English-speaking people a love for the beautiful. A poet who writes in prose, a painter who uses brush and pen with equal skill—Ruskin, the art critic of old England. Listen to his matchless words as he points out to us such loveliness as we never saw in grass before :

“The Greeks, we have seen, delighted in the grass for its usefulness ; the mediæval, as also we moderns, for its color and beauty. But both dwell on it as the first element of the lovely landscape. Gather a single blade of grass and examine for a minute, quietly, its narrow, sword-shaped strip of fluted green. Nothing, as it seems there, of notable goodness or beauty. And yet, think of it well, and judge whether of all the gorgeous flowers that bloom in the summer air, and of all strong and goodly trees, pleasant to the eye and good for food—stately palm and pine, strong ash and oak, scented citron, burdened vine—there be any by man so deeply loved, by God so highly graced, as that narrow point of tender green. And well does it fulfill its mission. Consider what we owe merely to the meadow grass—to the covering of the dark ground by that glorious enamel, by the companies of those soft and countless and peaceful spears. The fields ! Follow

forth but for a little while the thoughts of all that we ought to recognize in those words. All spring and summer is in them; the walks by silent, scented paths; the rests in noonday heat; the joy of herds and flocks; the power of all shepherd life and meditation; the life of sunlight upon the world, falling in emerald streaks, and falling in soft, blue shadows, where else it would have struck upon the dark mold or scorching dust; pastures beside the pacing brooks, soft banks, and knolls of lovely hills, young slopes of down, overlooked by the blue line of lifted sea; crisp lawn, all dim with early dew or smooth in evening's warmth of barred sunshine, dented with happy feet, and softening in their fall the sound of loving voices. All these are summed up in those simple words, and these are not all. As you follow the winding mountain path, beneath arching boughs all veiled and dim with blossoms; paths that forever droop and rise over the green banks and mounds sweeping down in scented undulations steep to the blue water, studded here and there with new-mown heaps, filling all the air with fainter sweetness, look up toward the higher hills, where the waves of everlasting green roll silently into their long inlets among the shadows of the pines; and we may, perhaps, at last know the meaning of those quiet words, 'He maketh grass to grow upon the mountains.'"

Farmers, be proud of your farms, whether large or small. Know that the landholder is the true lord. It has ever been so. That is a fine picture given us of Cincinnatus at the plow, going from it as dictator to save his country, and quickly returning to it when his task was done. The world looked on in wonder to see that act repeated on a large scale in our own day, when our farmers and their sons left their plows to save their country, and, when their work was accom-

plished, contrary to the sneering prophecy of tyrants, hastened back to resume their labors.

Horace Greeley thus closes his history of the American conflict: "Thus rapidly, as well as peacefully and joyously, were the mightiest hosts ever called into the field by a republic restored to the tranquil paths of industry and thrift, melting back by regiments into quiet citizenship, with nothing to distinguish them from others but the proud consciousness of having served and saved their country."

A distinguished officer in our regular army owns a poor little farm on the coast of Rhode Island. He never lives on it, but cherishes it with the fondest care; for, said he to me, "It has been in our family two hundred years, descending from father to son, to my boy next, and so on, I hope, till the crack of doom." Young men, you are eager to leave the farmhouse and the farm. You make a great mistake. Mercantile life in the city has nothing to offer you as an equivalent for what you lose. Careful statistics show that ninety-five per cent of the young men who go from the country to seek their fortunes in the city make a failure. Tilling the soil is better work than measuring tape. It will be a happy day for our country when this increasing tendency among our young people to leave the fields and manual labor for the hazards of business shall be radically changed. The professions are overstocked; banks and stores have more clerks than they want; but the blessed acres of God are still plentiful, and invite willing hands to seize their riches. Let the young farmer become intelligent and observing. Let him secure the best education the country affords—it is in his power—remembering that it is mind that conquers matter; thought alone creates invention. Be proud of your heritage and happy in your work. When Cræsus, the

wealthiest man of antiquity, asked Solon, the wise man of Greece, who was the happiest man in the world, Solon answered, "Tulus, an Athenian, for he owns twelve acres of land which he tills with his own hands, and possesses a lovely wife and ten contented children."

Yours is a life of toil, hard hands, and sweaty brows; but it may be blessed with virtue, health, plenty, and kingly independence.

"Honor waits o'er all the earth,  
Through endless generations,  
The art that calls her harvests forth,  
And feeds the expectant nations."

## II.

**The Chemistry of Milk.**

Delivered before the New York State Dairymen's Association, at their Annual Meeting in Jamestown, December 15, 1885.

I FANCY that I may have made a mistake in responding to the courteous invitation of your secretary in selecting the subject which has been announced. In fact, it had not occurred to me that we should have present distinguished specialists in the same line which I had marked out for myself; men who have won a national reputation in the discussion of these topics. Inasmuch as they are here, however, and, as I now ascertain from the perfected program, will consider this subject quite largely during the sessions of this convention, about all that can be expected of me will be that I should prepare the way for them. If I serve the office of iron in drawing forth the power of these magnets my mission will be accomplished.

The chemistry of milk invites our attention from two considerations. First, because of the immense commercial and domestic value of this article of food; and, secondly, because of the complexity and obscurity of the subject itself.

Reliable statistics show that we had in this country, in 1883, fifteen millions of cows giving milk; according to a very usual standard of production, they yielded during that year 6,600,000,000 gallons of milk—enough to float a ship. These cattle, placed in line, giving to each cow nine feet, would girdle the globe. You may

call the belt, if you choose, "a milky way," or a new zodiac, not made of Aries, Taurus, Cancer, and the other animals of ancient myth and fable, but a zone of plain, domestic cows. There is an average of one cow to every family in the United States. If all the milk were used in this country there would be about one quart and a pint each, daily, to every man, woman, and child. The milk of any mammal is a complete and adequate food for the young of that species. This fact has led some writers to claim that it is a mistake to make any transformations in this emulsion. So great a man as Monsieur De Lesseps has lately said that, as milk possesses every element essential to the development of ruminant organisms, it is, therefore, labor lost to manipulate it, because manipulation gives nothing to it and may take something of value from it. According to this doctrine the conversion of milk into cheese and butter is really a waste of time. There are serious objections to this radical view, however. Milk is *not* a perfect food for all persons at all ages. Adaptation, preservation, and transportation are matters of importance in the decision of this food question. Taste and the demand of appetite for variety will also come in, and always help to decide against too great uniformity even in the best food.

There are some properties of milk of so permanent a character that we can at once pronounce upon them with a considerable degree of precision. The general physical characteristics are known to all. The milk of the cow, or of any ruminating animal, is both a mixture and a compound. Indeed, it might be called a mixture of compounds with substance in solution. A mixture is produced by the union of two or more substances through the force of adhesion. The peculiarity of this force of nature is that it combines these sub-

stances, but leaves each essentially the same in its nature as it was before the combination. Paste may thus join paper and wood, but they remain wood, paper, and paste. Gunpowder, for example, is a mixture of saltpeter, carbon, and sulphur, and you can, under the microscope, examine a grain of powder and find each of the ingredients lying there quietly side by side. This is the character of all mixtures.

Solutions are combinations of solids with liquids where there has been a struggle between adhesion and cohesion. Take a piece of sugar, drop it into water; it dissolves, and now you have a solution. That is, the adhesion between the water and the sugar is greater than the cohesion between the particles of sugar. Milk is a solution in which is dissolved sugar and certain salts. It also contains butter globules, casein, albumen, and small quantities of certain essential oils. These are all compounds, and each is formed of elements which are united by a mysterious force called chemical affinity, the peculiarity of which is that whenever it acts between two or more substances it converts them into something different from either. Here we see the source of newness in nature. Perpetual change is the motto of affinity. A simple illustration: Chlorine, if breathed, will destroy life, and sodium, if swallowed, will destroy the stomach—it is that with which the man was going to ignite the North River—yet when combined they produce salt, something absolutely essential to life. Water is composed of two gases, oxygen and hydrogen. Hydrogen is the best thing in the world to burn, and oxygen is the best to make anything burn. The two combined produce a substance universally employed to extinguish fire. So you see that chemical affinity is a mysterious force, always fascinating; there is but one form of energy equal in interest, and that is

*life force.* These two are the builders of the new. They sometimes unite their energies, but more frequently act in opposition. It is because of the action of chemical affinity that milk becomes mysterious and peculiar, difficult of analysis, and susceptible to many delicate influences and transformations. In all milk there may be found water, fat, casein, albumen, sugar, a trace of various salts, and some essential oils. A schedule compiled from competent authority shows the various proportions of the substances in the milk of different animals. We have usually in cow's milk nearly the following constituents: Water, 87.60; fat, 3.98; casein, 3.02; albumen, .40; sugar, 4.30; ash, .70.

In human milk the following, according to Gerber, is the proportion: Water, 88.02; fat, 2.90; casein and albumen, 1.74; sugar, 7.03; ash, .31.

You will note a striking difference between cow's milk and human milk, the latter not being so rich as the former. In every hundred pounds of cow's milk about seven tenths of a pound is ash, material given by the earth, first to the plant, then to the cow, then to the milk. Infinite wisdom could alone provide for the nice adjustment of the constituents in this most important emulsion.

Each compound in milk is wonderfully complex, and some of them have defied the best efforts of analytical chemistry.

The fats, which constitute our butter, are made up of three salts. Salts are always made of an acid and a base, and in butter you have no less than three acids combined with one base to form a single molecule of butter. Other elements difficult to discover are also there, for example, the essential oils, to give it aroma and flavor. The acids in butter are combined with glycerine as the base. The latter consists of three

atoms of carbon, eight of hydrogen, and three of oxygen. The principal acid in butter is the palmitic, but time forbids the consideration of its atomic composition.

Let us briefly discuss the albumen in milk. This consideration of albumen will also suffice for casein, since many chemists regard the two substances as chemically identical and "capable of being converted by the vital force into each other." Such compounds as these, having the same elements and in the same proportions, but possessing different characteristics, are said to be isomeric bodies. Each molecule of albumen contains 72 atoms of carbon, 110 atoms of hydrogen, 18 atoms of nitrogen, and 22 atoms of sulphur and oxygen. Thus 222 atoms unite by chemical affinity to produce a single particle of albumen so small that it cannot be seen by the aid of the most powerful microscope.

Permit me here to say a word in regard to this matter of isomerism. Chemists tell us that the albumen of an egg is precisely the same in composition as the venom of a rattlesnake; that they have the same elements, exactly in the same proportion. Another case of isomerism is seen in the volatile oils. The oils of turpentine, bergamot, pepper, ginger, birch, oranges, cloves, and lemons are all made of carbon and hydrogen in the proportion of ten of the former and sixteen of the latter. No chemist can explain this fact. We suppose it is owing to the varied arrangement of the atoms, as we might diversify the blocks of a tessellated floor or the squares of a checkerboard, but we might as well confess that science has not yet solved the problem. The energy that comes in to make this change, however, is doubtless this vital force, as isomerism is a special characteristic of organic compounds.

Dr. Edward Smith, in his excellent work on *Foods*, gives the following as showing the relative proportion

of the mineral compounds in milk. If 100 represented all the mineral matter, then we should have potash, 23.46; soda, 6.96; lime, 17.34; magnesia, 2.20; chloride of potassium, 14.18; chloride of sodium, 4.74; phosphoric acid, 28.10.

The last compound of milk to be considered is sugar. This is sometimes called lactose. It is unlike cane or grape sugar. The former of these, called sucrose, has as its symbol  $C_{12}H_{22}O_{11}$ . The latter, called dextrose, has a symbol as follows:  $C_6H_{12}O_6$ . The composition of the lactose of milk, or sugar of milk, is as follows: Carbon, 12; hydrogen, 24; oxygen, 12. When milk ferments lactose is converted into lactic acid, the symbol of which is carbon, 2; hydrogen, 6; oxygen, 3. It would thus appear that one complex molecule of the sugar breaks up into four simple molecules of lactic acid.

The following schedule will show the change effected in milk by skimming it. The proportion of the elements is as follows in the new milk: Water, 86; nitrogenous matter, 5.5; saccharine matter, 3.8; fat, 3.6; salt, .66.

In skimmed milk there are: Water, 86; nitrogenous matter, 4; saccharine matter, 3.8; fat, 1.8; salt, .8.

You will thus perceive that there is a very common error in regard to the relative value of new and skimmed milk. People regard skimmed milk as almost good for nothing. "As poor as skimmed milk" has passed into a proverb. Yet we find by chemistry that it is almost as nutritious as new milk. If you should contract to rear one hundred children from babyhood to manhood you could do it almost as well on skimmed milk as on new milk. If you add a quarter of an ounce of sweet suet to a pint of skimmed milk you have as much nourishment in it as you had before it was skimmed. I hope you don't think this squints toward oleomargarine.

I have not a word of praise for that mysterious compound, especially when it sails under false colors. It is then worse than "a delusion and a snare;" but we must be willing to accept the verdict of organic chemistry. Chemistry, however, does not pretend to settle those nice questions which often determine the value of foods quite as much as do their constituent elements, such as agreeableness, digestibility, cleanliness, and the associations connected with food. The Chinese could not reason an American into eating rats, nor a German convince him always that there is solid enjoyment and nourishment to be derived from Limburger cheese.

In our country cow's milk is greatly preferred to any other. Switzerland uses much goat's milk, and the people of India depend largely upon that of the bison. The milk of these animals, however, is strong in flavor, and at first, to us, decidedly disagreeable. The Tartars use a great deal of mare's milk, and among Arabs camel's milk is in common use. Both of these are inferior in nutritive value to the product of the cow. We can put together the chemical constituents that form milk and produce a nourishing article, but it will never rival the original product of the good cow. Indeed, there is another feature about this. If you take milk apart and still preserve the constituents in their perfect form, the whole put together again do not nourish the individual as they did in the original compact. Milk is rendered more digestible by heating. No chemical change is effected by this operation, but the heat affords an agreeable stimulus to the digestive organs. Some persons who fancy that uncooked milk does not agree with them can use the other with impunity, although there are distinguished physicians who claim that this may be due to belief, and not to change in the milk. As the value of a food depends largely upon its digestibility,

whatever promotes this is worthy of careful consideration. As a corollary to this proposition care in keeping out unpleasant odors from milk, the utmost neatness in handling it, while they may not add to it, nor take away from its chemical nature, will not less surely increase its dietetic value, for I suppose that it is true of both our physical and mental aliment that what we digest, and not what we eat, gives strength to body or mind. At least two successful methods have been found for preserving milk. One is called "Plain Condensed Milk Process;" the other the "Condensed Milk Method." In the former instance the milk is evaporated to about one fourth its bulk. The second process consists in suitably preparing the milk by evaporation and the introduction of sugar, and it is then placed in air-tight cans, where it may be preserved for a considerable period of time. Mr. Gail Borden, of Dutchess County, N. Y., first developed this industry. Being engaged in teaching in his neighborhood in 1861, I well remember that he sent to Major Anderson, then defending Fort Sumter, a case of his canned milk, but as it went by way of Charleston there is reason to believe that the gallant soldier's palate was never tickled with the contents of that case.

It is well known that all foods have been somewhat loosely classified under the general head of albuminoids, or flesh-forming, and carbo-hydrates, or heat-producing substances. Milk, for at least a portion of our life, is a perfect food, and contains both these elements. The casein and albumen belong to the first class, while the sugar and butter supply the fat for our bodies. The bones are nourished from the salts in solution, already enumerated. As it is often a matter of much importance to vary the amount of these respective constituents it becomes an interesting inquiry how to accomplish

this result. The breed of cattle, change of season, time of calving, feeding, and treatment are all important factors in varying both the quantity and quality of milk. Time will not permit a full discussion of these subjects. A few points must suffice for the present occasion.

Much attention is now given to the question, Which is the best cow? That matter can never be settled until we call for "a division of the question." It depends upon whether you wish the cow for making butter, cheese, or both, or for beef, or desire the best *average* cow for the man who wants to supply his family with food, or the best for the farmer who wishes a good yield of milk, and when the cow is to be "turned off," would like one which will not only fat readily, but also on the scales touch a reasonably high notch. The question then becomes varied and difficult. A cursory observation of milk under the microscope shows the Jersey and Alderney milk to be rich in butter globules of a large size. The milk pan will reveal for them a fine and abundant yellow cream. Holstein cattle give great quantities of milk, and as a cheese cow, perhaps, they have no superior. The Ayreshire has a happy combination of good average qualities, and some strains of the Shorthorn are both fine milkers and beautiful in form; in fact, the beau ideal of bovine outlines. Intelligent "selection" is now the need of every dairy. Let each farmer become an exact observer of the quantity and quality of the product of each of his cows, and breed accordingly, securing always "the survival of the fittest."

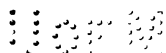
The time and manner of milking also affect the product. It is well known that the first milk drawn from the udder is not so rich as the last. Morning's milk is always better than that obtained in the evening. One milking each day gives richer milk than twice

milking, but less in quantity. As milk is an animal secretion manufactured by the cow it must be evident to all that whatever worries, frets, torments the cow, or renders her uneasy or uncomfortable, will certainly lessen the quantity and affect the composition of her milk.

Undoubtedly pasturage and feeding in general must also influence the chemistry of milk. Great attention is now given, especially in the neighborhood of our large cities, to the adaptations of food for cattle. This is comparatively a new subject of investigation. A few years ago we heard little of cotton-seed meal, the succulent roots and vegetables, and the exact adaptation of foods to the end in view. Now all this is changed. I have been asked if I still believe in the silo. After having used ensilage for four years I fail to find any evil effects therefrom. I believe that ensilage is a friend to the farmer. It has not been proven that it is a damage to the milk, to the butter, or the cheese. The subject will bear critical examination. The most delicate tests that milk and butter have ever been subjected to have failed to discover the least injurious product where good ensilage was used. It is true of ensilage, as of all kinds of food, if the material is poor the product of the cow may be defective.

The use of immature sowed corn as food for cows is injurious to milk. It renders it indigestible, and many a child has paid the penalty for using it with his life.

All annual plants prepare material for nourishing their seed. When corn is tasseled, and the ears begin to grow, a cornstalk is full of that rich saccharine matter which presently will be deposited in the perfected ear. It is then wholesome and nutritious. Four hundred loads of such corn, cut into half-inch pieces, were deposited this fall in the silos which I built. The time



will come when there will be no more question as to the value of preserved green food for cattle than there is now as to the utility of canned food for the use of man.

We must conclude with two reflections. First, perfection in dairying, in securing finished results, is never obtainable except at the price of utmost care all along the line of production. This is true of all complex work. As a schoolmaster I once asked a well-known manufacturer of this city, "What is the relation of education and morals to your industry?" "Sir," said he, "if there is one of our men, from the first to the last, lacking intelligence or conscience, we have to pay for it in the markets of the world."

Secondly, profit and progress go hand in hand in the dairy business. That farmer who puts his cattle into clean, warm, well-ventilated stables, who handles the milk with tidy hands and a just appreciation of its nice susceptibilities, who, in short, is both neat and merciful, gains the largest profits obtainable from his business.

## III.

**Experiments with Alcohol.**

An illustrated lecture delivered in the Amphitheater at Chautauqua,  
N. Y., July 20, 1886.

**H**UMANITY has long tried a costly experiment with alcoholic liquors. The whole world has been the laboratory; men of every age and rank, the experimenters. History, both written and unwritten, contains the terrible record of observations made and conclusions reached. Over all, however, has hung a mocking spirit of deceit, which has too often veiled the truth. A weird and wonderful spell has seemed to paralyze the judgments of men and hold them in thralldom in spite of evidence and reason.

Again and again, like the Thane of Cawdor, they have hoped to find in this "hell broth" of witches' brewing surcease from sorrow and means of happiness.

Is it not amazing that alcohol should retain its power over mankind in spite of this historic experiment against it? One is half inclined to connect with it supernatural agencies, and exclaim with the noble though fallen Cassio, "Let us call thee devil!" How else could the wisest and strongest of mankind have been so often made its helpless victims? Conquerors conquered, like Philip, Alexander, Belshazzar, Cambyzes, and Cyrus; poets with harps broken, like Poe; orators whose fine genius was eclipsed, like Sheridan and Webster.

Fortunately, to the accumulated evidence drawn from human experience, the scientific spirit of our age has

now added its own careful deductions resulting from study of the drink question. It is thought by many that the scientific ground is the Little Round Top where will be planted the batteries which are to determine the contest.

Certain it is that the testimony furnished in the last few years by the medical profession, the chemist, and the political economist has shown that the temperance reform rests upon the everlasting foundation of nature's laws.

One of the most encouraging results of this grand reinforcement is seen in the recent legislation of many States providing for giving instruction to the young in regard to the nature and effects of alcohol. In no other department of text-books have publishers shown for the last five years such zeal and activity as in the preparation of clear and instructive manuals relating to this subject. Permit me to add my mite to this good work by addressing this great body of teachers and others in the language of experiment.

I shall select such experiments as can be repeated in the schoolroom or in the "circles" which now embrace so much that is worthy and instructive within their magic circumferences.

It will be remembered that the intoxicating property of all liquors is due to the presence of alcohol. Let us first inquire into its chemical nature.

Note, first, that it is not one of God's "good creatures," the result of life and growth. It is the product of decay and death. Observe how carefully nature guards the fruits against decomposition. This is the meaning of the purple skin of the grape, the varnished covering of the apple, the leathery case of the banana, and the polished rind of the melon—all arranged to prevent the admission of the permeating oxygen and the

production of alcohol thereby. Indeed, if the saccharine substance is allowed to *complete* its decomposition we shall not have alcohol as the result, but acetic acid. You will presently be shown that any sugary substance, when fermented, breaks up into two death-producing substances, alcohol and carbonic acid gas—the former, if pure and in large quantity, if taken into the stomach; the latter, if inhaled, because it excludes life-giving air.

Just here chemistry explains away one of the most dangerous fallacies that ever deluded the human mind, namely, that what is good as a whole must be good as to its elements. Is it possible that the nutritious wheat, the luscious fruits, can yield injurious materials? Certainly, chemistry furnishes many examples of such cases.

The very essence of chemical affinity consists in its uniting two or more different substances to produce one which is unlike either. Alcohol consists of two atoms of carbon, six of hydrogen, and one of oxygen. It burns freely, with much heat, but little light. It is prepared in a pure state by distilling whisky; it has a burning taste, pungent odor, has never been frozen, boils at one hundred and seventy-three degrees, is lighter than water, and, as you see, evaporates very freely. Here is an important point, observe: I wet my hand with it; in a moment it is dry.

What is the feeling of my hand? “Cold?” Yes, for whenever a liquid is converted into vapor it takes up heat—from my hand in this case—and it must follow that if alcohol is evaporated from the body that of itself must lower its temperature. Note, also, that my hand becomes red. We shall see the bearing of this fact presently.

We will now see how intoxicating liquors are made.

Here are two half-pint bottles, tightly corked, but connected by a glass tube which runs down to the bottom of bottle number two. You will also notice that another glass tube is connected with the stopper of number two, and is inserted in this goblet. Two days ago bottle number one was partially filled with molasses and a piece of yeast cake, and number two with water. Now number one has a sediment (lees) at the bottom, has changed odor and flavor. The water also has been driven from bottle number two. I will now insert the tube which runs from number two into a test tube full of limewater. Observe that it becomes milky. Let us insert a lighted candle in bottle number two. It is extinguished. We have proven that the molasses has given off carbonic acid gas, and it now contains a certain per cent of alcohol. It is weak rum.

Distillation consists in converting a liquid into a vapor in a closed vessel and then conducting it into another vessel, and, by cold, reconverting it into a liquid. Thus alcohol, which vaporizes at a point much lower than water, may be separated from water by distillation. Now take a portion of the liquid from bottle number one and place it in this tubulated flask. Apply heat. Keep the tube of the flask cool with this wet cloth. You observe a liquid dropping into the glass from the end of the tube. It is strong rum, containing a large per cent of alcohol. In the same manner we might make gin from beer, brandy from wine, and whisky from "mash" of fermented grain. We will test the liquor in the glass. Observe its odor and taste. You see it burns freely. We will place a little of the liquid produced in this capsule, ignite it, and put over the flame a cold jar. The inside of the jar becomes covered with vapor, one product of the combustion. Now throw into the jar a little clear limewater. As we rinse the sides of the jar the water

becomes milky, showing that the flame also generated carbonic acid gas, which has united with the lime and produced calcium carbonate. By blowing the breath through a little tube into this goblet of limewater I will show you the same gas as a waste product from our bodies. The water has again become milky as the finely divided limestone is scattered through it.

Place in this test tube two or three teaspoonfuls of solution of bichromate of potassa and a few drops of sulphuric acid, then heat them and insert a little of this distilled liquid. The solution immediately becomes blue.

Potassium bichromate is a very delicate test of alcohol. By its use this substance has been detected unchanged in the breath and perspiration, showing that alcohol goes out of the body in the condition it was in when it entered—one proof that it is not food.

As soon as fermentation begins alcohol must be produced. Cider, for example, which has fermented in the least degree must contain it in the same proportion. Is it not wise and consistent, therefore, for temperance people to include all of these mild drinks in their "teetotalism?"

Ale and porter contain from 6 to 8 per cent of alcohol; wines, from 7 to 17 per cent; brandy, gin, whisky, and rum, from 40 to 50 per cent.

Time will not permit us to dwell upon the adulterations in liquors. We can only remark in passing that chemistry has shown that most of them have mingled with them unwholesome materials, and in many instances some of the most deadly poisons known to science. Even the delicious (?) wines of sunny France are no exception. The government of Paris found but five per cent pure out of fifteen hundred samples examined.

Dr. Parkes found no less than nineteen poisons in his

examinations of adulterations recently made, including among them strychnine, prussic acid, and sulphuric acid. If men had not so long believed to the contrary, it would seem unnecessary to say that alcoholic liquors are *not food*. Food has been defined as "anything which, taken internally, supplies with innocency to the tissues any requirement of the body." Foods are of two kinds, nitrogenous and non-nitrogenous. The former feeds tissue, the latter replenishes force. The one makes good the wear and tear of the body, the other keeps up its heat. Again, it has been well said that "any substance not a food, if used as food, acts as poison." How does alcohol stand the test of these definitions? No part of a healthy body can show a part made from alcohol. If I should cut off the end of my finger I should sever skin, nails, tendons, bones, blood vessels, and nerves. The little hodcarriers of the body—the corpuscles—would at once go to the reservoir of life, the blood, and seek for that which would build up the part which they especially tended; but if there is alcohol in that blood not one of those little workers will select it, and, when the finger is rebuilt, this enemy has had no lot nor part in the task, except to hinder the workmen. Nor does it furnish warmth.

Sir John Franklin, Dr. Kane, Dr. Hayes, Lieutenant Greely, Captain De Long, and others have all testified that alcoholic liquors unfit men for enduring the cold of the northern icefields. The French army in the retreat from Moscow proved that drinkers suffered most from cold, abstainers least. The monks of St. Bernard have long been acquainted with this effect of alcohol. In addition to these great practical experiments a series of carefully conducted tests with the thermometer, both upon the lower animals and upon men, have proved beyond all question that the invariable effect of alcohol

is to lower the temperature of the body. Such fluctuations in animal heat are always damaging to the organism, and every physician now watches them as carefully as he notes the beating of the pulse. Before following alcohol into the human body let us, by experiment, settle another important matter by showing the relations of alcohol and water.

Here is a test tube partially filled with water to which I add some oil. They do not mix. Not so with water and alcohol. Upon placing them, half and half, in another tube, and marking the point to which they reach, shake them, and you will notice they fall below that mark, thus showing that they have united, with lessened volume. The thistle-tube will show the liking of alcohol for water in a still more striking manner. I have fastened gold beaters' skin on the mouth of the bulb. Let us place the tube bulb downward in this goblet. We will now fill the bulb with alcohol and pour pure water into the goblet. You observe that almost immediately the alcohol rises in the tube, showing that the attraction of the alcohol has caused the water to pass through the membrane. Let us repeat the experiment, using very dilute alcohol in the tube, and in the goblet a saline solution representing the plasma of the blood. You will now notice that the alcohol goes into the goblet. We have here established facts of immense value. Four fifths of our body is water. Some one has said man consists of twelve pounds of solid matter dissolved in six pailfuls of water. Water is the carrier of our system, as essential in our bodies as it is in the great plan of distribution of matter over the earth. The burning cheeks, parched lips, and fevered stomach of the drinker advertise a disastrous drought from which all his bodily functions must suffer.

Again, our last experiment has shown that alcohol

passes into the blood, diluting it, and, what is of great importance to remember, seriously affecting the corpuscles, so that their power of carrying oxygen is diminished. But oxygen supplies the body with heat, and is the instrument by which waste materials are removed. These, therefore, must to some extent remain to clog the system, and the vital forces are thus diminished in a twofold ratio.

While on this subject let us perform two experiments with blood. This bottle contains some blood in water, and you will notice that the fibrin has been properly formed. That bottle, in addition to the blood and water, contains a little alcohol. You can plainly see that the blood has been coagulated.

It is claimed by eminent physicians that the use of alcoholic liquors has a tendency to produce clotted blood in the heart and consequent liability to sudden death. That such a result would naturally follow you will discover by noting the following experiment. Examine some fresh blood under a glass slide with a microscope. Then introduce under the glass a little alcohol; the blood corpuscles will shrink and assume misshapen forms. Science thus assures us that alcohol produces premature decay and destruction of the blood corpuscles. "The coloring matter is dissolved out of them, the white corpuscles lose their vitality, they absorb less oxygen, and less carbon is carried off." It is claimed on good authority that if the blood contains but one half per cent of alcohol, all nerve life is suspended except in the purely animal centers, and one per cent extinguishes all vital functions, just as this candle is extinguished when I insert it in this jar, containing a certain amount of carbonic dioxide. Many instructive experiments have been performed upon the lower animals to ascertain the relation of alcohol to the circulation.

If we examine the web of a frog's foot under the microscope, we can easily see the movement of the blood corpuscles. If very dilute alcohol be dropped upon the web, the movement of the corpuscles becomes more rapid, showing that the coats of the capillaries expand. Several important inferences are suggested by this. The nerves which control the coats of the capillaries must be weakened. Is not this the source of that serious disease known as vascular enlargement? It explains the trembling hand, the unsteady gait, the blinking eye, the stammering speech, the general lack of muscular control noticed in the victim of the inebriating cup. It also explains the deceptive warmth which follows drinking; more blood for a time is thrown into the organs, but this makes the heart work harder, and in the end there must result a loss in vital energy.

Two of the most eminent physicians now living conducted a series of experiments upon a strong, healthy man, by supplying him alternately, at periods, with water and alcohol. They came to the conclusion that when he used the latter his heart was made to do one fifth more work than the normal amount. Now, it has been calculated that the human heart does work equivalent to lifting one hundred and twenty-two tons one foot every day. They found that this man's heart was doing an excess of work equal to lifting twenty-four tons one foot in one day. We may well believe, with Baron Liebig, that "brandy (or any other intoxicant) is like a bill of exchange drawn on the health of the laborer, which, for lack of cash to pay it, must be constantly renewed. The workman consumes his principal instead of interest, hence the inevitable bankruptcy of the body."

We shall presently show other effects of alcohol, both upon the nerves and muscles. Let us meet this in-

truder even at the gates of life, and ascertain what evil he accomplishes from the very moment he enters "the house we live in."

The most interesting observations ever made upon the human stomach are those of Dr. Beaumont in his experiments with the Canadian voyager, Alexis St. Martin. It will be remembered that this man's stomach was perforated by a bullet. The wound healed perfectly, but left an opening through which all the processes of digestion could easily be observed.

Without entering upon details it is sufficient to state that he found that the use of alcoholic liquors by St. Martin, who had always been temperate, most injurious, causing inflammation, undue secretion, consequent impoverishment of the blood, and finally chronic indigestion.

Post-mortem examination of the stomachs of drunkards confirm these conclusions with startling and horrible vividness.

Let us test this matter with chemical experiment. Ten hours ago we made an artificial digestive fluid by placing in this beaker, water and strong hydrochloric acid, in the proportion of one hundred to one, and added to this a dram of pepsin. A portion of this solution was then poured into each of these two test tubes. To one of these was added a couple of teaspoonfuls of alcohol, and both tubes were kept at blood heat for several hours. In this tube containing alcohol the pepsin has been precipitated, while the contents of the other tube remain unchanged. This enemy, therefore, destroys that which digests our food. This has been shown by two other tubes which we now hold up before you. They were filled as the others were, with small pieces of beef added. You can readily discover that in one the meat is digested—has become "chyme,"

while in the other (containing the alcohol) it is almost unchanged, except being hardened. So much for the effect of alcohol upon fibrin. Now let us discover what change it produces in albuminous matter.

Here are two other tubes filled as before, into which we have inserted bits of boiled white of egg. I think you can all discover that the digestion has gone forward more fully in the tube which contains no alcohol. You will understand that these have been kept for several hours at a temperature of ninety-eight. We shall here see why alcohol seems to have so powerful an affinity for the brain, which contains much albumen; it has been found in the brains of dead inebriates in a condition pure enough to burn.

I will break this egg and pour some of the white into each of these goblets, one of which contains water, and the other water and alcohol. Note the result. In the former the egg is unchanged, in the latter it becomes ropy and tough. The water has been extracted from the albumen. Alcohol tends to harden tissue and to produce a disease called sclerosis, often affecting the brain and spinal cord.

Alcohol quickly enters the blood. One fifth of the blood goes to the brain. From this we can readily see the reason of the immediate nervous action produced by intoxicants. Alas, how delusive are the sensations which follow. It is like the comfortable feeling of the victim of freezing, too far gone to hear nature's remonstrances; the sweet dreams said to come to those who are dying of hunger, after the nerves have become paralyzed; or the indifference of the chloroformed victim whose treasures are being rifled. Our next experiment will show the effect of alcohol in producing fatty degeneration of muscle.

Here are two bottles, into one of which some days

ago were placed weak alcohol and a piece of beef ; into the other pure alcohol and beef. On the table is a piece of fresh beef. Note the difference. I can pull this and it is as strong as whipcord. Now, observe these pieces in the bottles. They are dry and brittle. They break like this piece of suet which I hold in my fingers. Such changes occur in the body. Men like the beer drinkers of London seem fleshy and well, but statistics show that they are very liable to sudden death. The heart, a great muscle, suddenly gives out ; it has become a "rope of sand." The liver and kidneys in like manner suffer. The former becomes indurated and hard, because the blood containing alcohol is conveyed directly to it from the stomach by the portal system ; the latter commence that process of disintegration, which, according to many authorities, often ends in Bright's disease and kindred troubles. Let it be remembered that these effects are not always discovered, but, other things being equal, they must follow in a proportion corresponding to the use of alcoholic liquors.

Such are the latest and soundest deductions of science. No healthy man requires alcoholic liquors in summer heat or winter cold. All men could abandon them with safety and advantage. It is even a debatable question whether they should be used to any extent in medicine, and it is certain that many, if not most of the medical profession, are in favor of their diminished use.

Chemistry pronounces alcohol a narcotic poison. It should therefore be administered with all the care that characterizes the prescription of other powerful drugs. Label it "Poison." Put on it the skull and bones, symbols of death.

See how quickly these poor flies will yield to its deadly vapor ! I place them in a tumbler inverted upon a paper wet with alcohol. Almost immediately they

fall dead. Notice these fish which I placed in this jar of water a few moments ago. I added to the water an ounce or two of alcohol, and already they are rising to the surface and turning upon their backs. The lower animals dislike and shun this poison; man alone is its victim.

In our discussion little has been said of the moral, economic, political, social, or religious aspect of this subject. It is however, true that *all evil* finds in alcohol an ally, *all good* a foe. It is as truly a poison to the intellect, the sensibilities, and the will as it is to the body. He who works for the destruction of the drink habit labors for humanity, for country, and for God. Most of the States have made provision by law for teaching the effect of narcotics upon human beings. Soon three hundred thousand teachers will be unitedly striving to inculcate sound doctrine upon this subject in the minds of millions of our youth, to the end that they may add to virtue knowledge, and to knowledge *temperance*.

## IV.

**To the Graduating Class in Photography.**

At Chautauqua, N. Y., on Photographers' Day, August 20, 1891.

**T**HIS is the age of beautiful pictures. They everywhere delight our eyes and gladden our hearts—in books, magazines, newspapers, portfolios, albums, and on the walls of our homes.

Photography has done for pictorial illustration what the art of printing did for writing. Each has helped to make beauty, truth, and knowledge of universal interest and available to all. Daguerre inaugurated the democracy of art, as Gutenberg made possible the republic of letters. Books and pictures once cost so much that wealth alone could purchase them. Now they are the possession of millions.

There have been no happier people at this Assembly than the men and women, boys and girls, of the camera. How often we have seen your eager faces in these groves, or by the lakeside, as, under the skillful instruction of your beloved teacher, you have sought by the touch of the sunbeam to make "a thing of beauty a joy forever."

Accurate marksmen, you have hit beauty on the wing. A curling wave, the flash of an oar, the smile of a child, or a flying shadow was not too fleeting for quick embalming in the amber of your negatives.

One thinks with commiseration of that maiden of antiquity, whose affection for her lover, according to ancient tradition, gave rise to the coroplastic art. Wish-

ing to console herself for his absence, she drew his picture with a bit of charcoal while he slept, penciling the dear face as it was reflected on the wall by a lamp. O, for a kodak then! But it is said this likeness was so striking that the damsel's father filled in the outline, and thus produced the first medallion.

Children think in pictures. Humanity delights in pictures. The earliest peoples had some rude method of pictorial illustration. The genius of Champollion first unfolded to us the meaning of the pictures found in the hieroglyphic language of the East. Prescott tells us that the reporters of Montezuma gave that monarch, in the beautiful pictorial language of the Aztecs, an exact account of the landing of Cortez.

The present century claims the honor of originating the greatest improvements ever devised in picture making. We are, however, primarily indebted to the chemist Scheele, who in 1777 discovered that sunlight would affect certain chemically prepared surfaces: a member of this graduating class is a lineal descendant of this great chemist, and bears his name. Wedgewood, in 1802, produced photographs, but neither he nor Sir Humphry Davy could prevent them from fading. Niepce and Daguerre, two Frenchmen, were the first to accomplish this.

Daguerre made known the secret in 1839. His process was briefly this: He exposed to light in a camera a polished surface of silver coated with iodine; then subjected it to the action of vapor of mercury, which was precipitated upon the parts acted upon by the light. Hyposulphite of soda removed all the surplus iodide of silver, and thus made the picture permanent.

Professor J. W. Draper, of New York, was the first in this country to give us photographic portraits. During recent years an astonishing advancement has been made

in the applications of this beautiful art. The dry plate and instantaneous impression now give the lover of nature opportunity to secure not only form and shading, but motion, and have made possible to the amateur what was before attainable by the professional alone.

Photography has become the most important ally of the engraver, and in another department photo-engraving, borrowing once more from the chemist's knowledge, secures, without the engraver's skill, a result, which, at little expense, surpasses in some respects the best work of a Sartain or Ritchie. When photography shall make possible the transference of color by the sunbeam it will produce pictures the beauty of which will defy the highest skill of the painter, and prove that the sun is, indeed, the greatest of all artists.

When this is accomplished it will probably be done by a careful application of the law of complementary colors, and a study of the relation of surfaces to the absorption of light.

Investigation now suggests the probable identity of light and electricity; and as the *storage* of electricity is but a question of the near future, who shall say that the dream of the chemist in *Gulliver's Travels* may not be realized with a slight modification?

He was trying to extract sunbeams from cucumbers, which were to be placed in phials, hermetically sealed, and preserved for use in raw, dark, and inclement weather. The photographer armed with dry plates and stored sunshine would, indeed, be well equipped.

In this age of intense application to business and professional work it is delightful to find a means of relaxation which is at the same time promotive of intelligence, health, and happiness.

The amateur photographer has rare opportunities for studying the beauties of nature. He should become a

close observer, and discriminating in taste. So progressive is his art that he may always be advancing in knowledge, and growing more skillful. There is also a delightful *esprit de corps*, which usually inspires and binds together a company of persons possessing similar tastes and engaged in like pursuits.

I welcome this graduating class to the goodly fellowship of the Guild of the Sun Worshipers.

In conclusion, you will not fail to remember that there should be *three* R's in the photographer's vocabulary: while Radiated light is Refracted by your lenses, a very pleasant light may be Reflected from your characters. One other hint drawn from the mystic waves of the sun-beam may not be inopportune. The throbbing pulsations of ether are essentially rhythmic, and suggest the hope that you, who so fully appreciate the magical order in the vibrations of light, may also enjoy sweet harmonies in your lives.



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RELIGIOUS.

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## I.

**The Centennial of Methodism.**

A sermon delivered in Broadway Methodist Episcopal Church, Providence, R. I., September 30, 1866.

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"Take heed now ; for the Lord hath chosen thee to build a house for the sanctuary : be strong, and do it."—I CHRON. xxviii, 10.

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**F**EW events in sacred history are more deeply interesting than the coronation of Solomon. Every circumstance combined to render the occasion peculiarly grand and impressive.

He had, years before, been designated by Jehovah as the ruler of his chosen people, and now King David, mustering his remaining energies, gathers together the multitudes of Israel to attend the solemn ceremonies which are to clothe his son with regal authority. It is a time for reflection. The people recall the dealings of that Providence, who, in a thousand ways, has manifested his présence throughout their history: in the bush on Mount Horeb, the escape from Egypt, the pillar of cloud by day and of fire by night, the gushing waters, the falling manna, direct interposition of divine aid in the hour of battle, solemn warnings, the avenging presence, their trials, and the blessings which have now given them a proud position among the nations of the earth. The consideration of all this fills their hearts with solemn awe and rejoicing.

They are now about to enter upon a new era, and the old king admonishes them that their future prosperity

will depend upon their obedience to the divine commands. With deep earnestness he then intrusts to his son the accomplishment of that great work which, throughout his eventful career, has been the cherished object of his heart.

He had longed to rear a splendid temple which should become the national place of worship, and whose magnificence would somewhat fitly express his adoration of the Supreme Being. But as Moses stood upon the highest peak of Mount Nebo and viewed the beautiful plains of the Promised Land, yet, because of his sin at the waters of Meribah, might not go over to enjoy them, so David was not permitted to accomplish the desire of his heart. He cheerfully acquiesced, however, in the divine decision, but consecrated to the work the gold, silver, and tribute which had accumulated from his immense revenues, and now in the presence of assembled Israel, ascribing to God all the glory of his reign, he calls upon the people to manifest their liberality toward the building of the temple, and commissions Solomon to go forward in this glorious enterprise, assuring him that if he is true to his sacred obligations, God will establish his kingdom forever.

Then all the people "offered willingly, and gave, for the service of the house of God, of gold five thousand talents and ten thousand drams, and of silver ten thousand talents, and of brass eighteen thousand talents, and one hundred thousand talents of iron.

"And they with whom precious stones were found gave them to the treasure of the house of the Lord by the hand of Jehiel the Gershonite.

"Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord: and David the king also rejoiced with great joy," and said, "But who am I, and what is my people,

that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee."

The song of praise and smoke of sacrifice arose, and amid solemn rejoicings closed this memorable day.

In a few months David died in a good old age, full of years, riches, and honor.

We have chosen this interesting event in Jewish history for the lesson of the hour.

Methodism has now completed the first period of its existence in America. While we make no arrogant assumptions of superiority over the other religious denominations of Christendom, it is but becoming in us gratefully to acknowledge that providential care which in so marked a manner has been manifested in all our history. As we stand upon the verge of this departing cycle, it behooves us to inquire into the sources of our blessings, and reverently seek out and perform the work which God intends this people to accomplish.

I. "Take heed now." We may well listen to the impressive injunction of our text, and seriously consider the responsibilities of our situation. The past has been the period of conflict, the future opens before us full of promise. The labors of the past, with the blessing of heaven, have given us a place of power; but who can tell, with the continuance of that favor, what the future may reveal?

One hundred years ago Methodism was unknown upon this continent. Philip Embury and Barbara Heck then revived that flame which has spread from heart to heart, until now thousands rejoice in the gift of grace. That little nucleus of five members meeting in a humble dwelling on Barrack Street, New York, has increased until there are now in the United States one million nine hundred and one thousand and sixty-four Metho-

dist communicants. It has passed from the obscure rigging loft to the thousands of churches, which now minister to the moral necessities of eight millions of people. Thirteen thousand six hundred and fifty traveling preachers and fifteen thousand local preachers are proclaiming the glad tidings of great joy. Among these are more than a thousand missionaries. Nearly two hundred collèges and academies and more than thirty periodical publications are performing the educational and literary work of our Church. It has gained a foothold in every State of the Union, and its missions are planted in all quarters of the globe. Such rapid advancement in numbers, wealth, and influence has heretofore been unknown in ecclesiastical history. We may justly conclude that "the Lord hath chosen" this Church for the accomplishment of a great work.

II. This truth is evident from the *special* marks of his providential care.

I. There was a peculiar fitness in the time of its origin. The Reformation had disenthralled Europe from the tyranny and superstitions of the Romish Church and established Protestantism in many of its most intelligent kingdoms. But a fearful apathy had come over the hearts of Christians, while the powers of the infidel world had never been so active. The historian, the poet, and the polished wit were engaged in casting contempt upon the Gospel of Christ; and, more than all, the mass of the people and the Church itself were sinking to a moral death. At this moment, when good men looked on and trembled lest the blessed fruits of the Reformation should be lost through the pride and indifference of Christians themselves, Wesley and his little band commenced their labors for that revival of pure and undefiled religion, which has well been called "The Second Reformation." It swept over England, Ireland,

and Wales with unexampled power. Twenty-seven years after its origin it penetrated to the wilds of the new world, which was destined to witness its greatest triumphs. Methodism began its existence in America amid the storms of the Revolution. The same trials that matured the strength of the young republic gave vigor to this infant cause. Henceforth its growth was to be indissolubly connected with the expanding life of the American nation. The struggles of the one have been the conflicts of the other; and the triumphs of one have been victories for both. The nation has helped the Church, and the Church has aided the nation, until "to-day," in the language of the Governor of Massachusetts, "it can do more for our present America than any other religious body."

2. The "choice" of God was shown in the selection of the pioneers of Methodism. Their mental, moral, and physical characteristics peculiarly adapted them to their work.

It was a wonderful provision which combined in Wesley, the future lawgiver of the Church, the most splendid legislative and executive abilities with an ardent piety and the humility of a saint. Not less wonderful was that providence that sent Whitefield over the broad fields of the United Kingdom, and up and down the Atlantic seaboard of the western continent, kindling with his eloquence the zeal of Christians, and gathering to the cross the perishing masses. There were giants in those days. Such were the labors of the early pioneers that had not their hearts been fired with holy ardor they must have sunk under their load. This inspiration from above gave energy and endurance to their physical powers. Wesley, during the sixty-five years of his ministry, traveled, mostly on horseback, two hundred and seventy thousand miles. This is an average of

eleven miles a day for that period ; or, in other words, in every six years he passed over a distance equivalent to the circumference of the earth. In that time he preached forty thousand sermons, an average of about twelve a week ; nor does this include his exhortations, lectures, and other addresses. Added to this was "the care of all the churches ;" and yet he found time to become one of the most prolific writers of his age. Asbury, the first bishop of the connection in America, was not less remarkable. During the thirty years of his episcopal relation he traveled, yearly, from the shores of Maine to the Gulf of Mexico, and from the Atlantic to the Mississippi River ; and this, too, when the panther crossed his path and the yell of the savage not unfrequently pierced his ear. During this period he preached seventeen thousand sermons, which is an average of more than three for every two days. With this was combined the responsibility of developing, harmonizing, and controlling a widely scattered and rapidly increasing organization. A century gives birth to but few such men. God chose them from among the multitudes to build up this part of his Zion.

The itinerancy, the plan of local preachers, the class meeting, the quarterly meeting, the Conference, indeed the separation from the Established Church itself—in short, most of the distinctive peculiarities of Methodism, which have contributed so largely to its success—were not the result of any original plan devised by man's wisdom, but arose from the growing necessities of the young Church, and in obedience to the intimations of God's will.

3. Best of all the unction of the Holy Spirit has accompanied the ministration of the word.

The pioneers of Methodism, constrained by the love of Christ, displayed as self-sacrificing and heroic quali-

ties as were manifested by the early apostles. They were driven from the churches, made the objects of public contempt, and not unfrequently were forced to hazard life itself, that they might feed the hungry with the bread of life. Yet they were alike undismayed by the persecutions of men, or the perils incident to their exposed itinerant life. That same Power, who has in all ages enabled his followers to come off more than conquerors through Him that hath loved them, prospered the cause and gave it increasing strength. Often those who came to scoff remained to pray and went away rejoicing in the hope of salvation. It was not because our ministry was learned, for such was not the case ; no splendid churches with solemn music and impressive services swayed the popular mind, but the Gospel preached in its simplicity was brought home by the grace of God to the hearts and consciences of men. Whatever else may be considered, let it constantly be remembered that this, throughout these hundred years, has been the power of the Church. Without this inspiration the greatest learning is but folly ; with it, even the unlettered, like the fishermen of Galilee, may become the instruments of saving multitudes. The plain, direct appeals of those who walk with God have never failed to awaken an interest in the hearts of sinners.

The spirit of Christianity is essentially progressive and missionary. The glory of Methodism consists in its having revived and constantly affirmed this principle.

Wesley and his brother Charles illustrated it while yet in Oxford by their labors among the poor ; and before either understood the blessedness of justification by faith, impelled by the same spirit, they had crossed the ocean as missionaries to the Indians of Georgia.

That heroism which was developed by the trials and hardships of our early history has been kept alive and

active by the broader fields of Christian effort which have been constantly opening.

Coke, the first bishop sent to America, urged on by this all-absorbing love of the Master's cause, while seeking the heathen in foreign lands found his appropriate tomb in the bosom of the great Atlantic. For a moment the standard fell, but only to be raised again by a Cox and a Cookman, who alike perished in the same glorious service. Still has it gone forward, and yet Christian enterprise to-day presents the widest scope for heroic effort and self-abnegation. As the eye wanders over the field "ripe for the harvest," it rests upon but few spots where the religion of Christ exerts its proper sway. The world, the great world, lieth in the way of the wicked one. Christians are far outnumbered by those with no religion, or professing false religions. To whom are the nations of the earth looking for aid? to whom is God looking?

We have seen that throughout the history of this branch of Christ's Zion he has shown it great and special favor, in the development of its organization, in the power of his presence, and in the success which he has bestowed. Well may we exclaim in the language of David, "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty."

III. "For the Lord hath chosen thee to build a house for the sanctuary." The practical question of the hour is, What does God demand of the Methodist Church in the future? It is not that it should rear some great material structure, which, like the temple of Solomon, will testify to the outward eye the glory of God. The rights and ceremonies and imposing worship of the Jewish ritual are no longer needed as the medium by which man may approach his Maker. Under the new dispensation of grace every praying soul, anywhere in

the wide world, may plead the merits of the Lamb slain on Calvary, and receive an answer of peace. The house for the sanctuary, which he calls upon the Church of the next century to aid in building is that Christian temple which shall gather within its folds the worshipping millions of the earth. Christ will be the foundation thereof, faith shall be inscribed upon its portals, its walls shall be adorned with the ornaments of grace, and through its courts shall swell the anthem of hallelujah, which proclaims that "all the earth is now the Lord's." Its great purpose should be the establishment of God's kingdom on the earth. Whatever hastens that glorious consummation should enlist our earnest sympathy. Whatever retards it should be quickly cast aside.

1. Our first care should be the preservation and dissemination of the spirit which inspired the founders of our Church.

It was the custom of the Roman ædiles at stated periods to examine the foundations of their temples. Our duty demands that at the commencement of this new era we should look to the pillars of our faith. Those glorious doctrines of justification by faith, assurance of pardon, and Christian perfection were the mighty energies which have obtained for us the blessings of heaven, and upon their preservation depends our efficiency in the future. We cannot urge too strongly upon the people these fundamental principles of our religion. If any have departed from the faith of the fathers let them hasten to retrace their steps. O, that this centenary year may be memorable because of the rebaptism from on high. This is no time for Christians to grow cold. Behold the perishing sons of men! Here and there may be found a place of prayer; but, O, the masses, the myriads that are sinking down to perdition! In our own land our brethren are perishing for the

bread of life, and from the burning plains of the East, the continents of Asia and Africa, and the islands of the sea hear the despairing cry of those who call us to deliver their land from error's chain. Let us not sit down in our comfortable pews and apathetically listen to the preached word, but remember that the hosts of sin were never so active.

Methodism was not wont to be silent when error was to be attacked. Its voice has rung out with no uncertain emphasis against the sins of the people.

Slavery, in the language of Wesley, "the sum of all villainies," received its earnest condemnation. Its organic law declared that all persons who bought or sold slaves, unless for the purpose of freeing them, should be immediately expelled. The Conference of 1785 declared, "We do hold in the deepest abhorrence the practice of slavery, and shall not cease to seek its destruction by all wise and prudent means." In that long conflict which preceded the war they stood firmly by principle, and in 1844 took place the great Church rebellion, which in less than a score of years was followed by a monstrous attempt to destroy the union of the States. Let it be written to the praise of Methodism that it went before the nation in its resistance to oppression. Rather than lose its purity it suffered an eye to be plucked out and the loss of its right arm. When the war broke out, it renewed in the field the battle for freedom which had been waged in the Conferences. Our denomination, composed largely of the bone and sinew of the land, felt from the first that the cause of the Union was its own. In the language of President Lincoln, "It was no fault in others that the Methodist Church sent more soldiers to the field, more nurses to the hospital, and more prayers to heaven, than any;" it was rather because it had more to send. These

brave Christian men were found upon every battlefield of the war. Yet when the war ended the real work of the Church commenced. Slavery is dead; but the spirit of caste, not less tyrannical, survives. What power, save the love of Christ, can turn those stubborn hearts to himself and lead them to acknowledge the brotherhood of men? When will triumph that universal command, "Love thy neighbor as thyself?" Or who will rear the thousand altars where four millions of freedmen may worship God?

Who has the wisdom to reconstruct the broken societies of our own Church, and restore the unity destroyed in 1844, upon such a basis as shall at once command the favor of God and the respect and loyalty of all its members? Here is scope for the highest power; here is a worthy object for our prayers. The great ends to be accomplished demand a harmonious consolidation of all the branches of the Church. Then, with united front, can they face the enemies of Christ, and the gates of hell shall not prevail against them.

The Christian world has not yet clothed itself with the power which the secular world has secured from the improvements of science. It has less zeal and enthusiasm. When the armies of the Union were contending for freedom the electric wire flashed the signal of danger, and the rail car or the steamer or the monitor sped to aid the failing foemen. Let Christians accept the suggestion. Let the electric fluid become the messenger of God to sound the note of warning or proclaim the triumph of Christ. Is a Church perishing in darkness, send there a flaming messenger of the cross; can a prosperous mission field be opened on some island of the sea, freight the steamer and send by her the glad tidings of a Saviour born. So, everywhere availing ourselves of all the means within our reach, we should

be active to advance the cross and ready to repel any foe.

God demands of Christians constant and earnest opposition to all forms of sin. He cannot look upon it with allowance, and his followers should give it no rest. It is fearful to consider the prevalence of crime. Within sound of our pulpits, in the city and village, are found the dark haunts of sin, where day and night the minions of Satan are working out their deadly ends. Virtue is slain without rebuke, and the Sabbath, sweet day of rest, is made the carnival of crime. Watch the idle throng in our streets that enter no place of worship; they form the vast majority, and who is responsible for their souls? Could we unveil all the horrors of crime, could we see those terrible forms of vice which are only occasionally forced upon our observation, we should wonder that the wrath of Jehovah sleeps.

In this Christian land men whose sole end is the destruction of the souls and bodies of their fellows by pandering to their basest passions dare assemble in convention, in the blaze of day, and league together for the better accomplishment of their hellish work. Time was when men who were thus engaged in destroying the peace of homes and the blessed charities of life were forced at least to thinly veil their horrible traffic; and yet, while thousands are staggering to a drunkard's grave, while scarcely a household escapes the deadly blight, while the fair face of nature is shamed, while every hamlet has its drunkard, and even the proud places of the nation's trust are desecrated by scenes of debauchery, the Christian world is little alive to its obligations and slumbers while myriads, the heirs of glory, sink to everlasting woe.

When shall they, acting no longer on the defensive,

become mighty to the pulling down of the strongholds of Satan ?

"Awake, put on thy strength, O Zion !"

2. We have seen that Methodism has been intimately connected with the social and political life of the common people of America. It commands the popular heart, and should continue to be a conservative element in our national politics. Its first century began with the conflicts of the Revolution—its second era commences with the establishment of our liberties upon a broader, freer, and more enduring basis. Our land is not yet free from difficult problems, but the great and eloquent fact that slavery is dead and the Union preserved gives every patriot a reasonable hope that our country will be blessed with a prosperous future. Let us not flatter ourselves, however, that we shall escape those political storms which have attended the progress of every nation. The very extent of our broad domain is attended with great difficulties. It is not a slight matter to harmonize the discordant views and varied purposes of sections so widely separated. What wisdom is necessary to restrain that mighty and ever-increasing mass of foreign population, speaking all languages, professing all religions, with the vices, prejudices, and passions of the old world, and consolidate them into one united, intelligent, and God-fearing people !

Superstition and ignorance must be met and overcome by a thorough enlightenment of the people.

In this work few agencies can accomplish so much as a powerful press. Happily our Church possesses the largest religious publishing house in the world. Its Bibles, tracts in various languages, its religious books and papers, are scattered broadcast over the land, like leaves from "the tree of life for the healing of the nation." Through this instrumentality we may reach

these foreign masses and exert an influence which is immeasurable. But of all the powers which the Church possesses there is none so great as the constraining influences of the grace of God. No matter how varied may be the character of our population, if its different classes can but be led to love a common Saviour and hope for a common heaven, ignoring minor differences, they will unitedly press forward "toward the mark for the prize of the high calling of God in Christ Jesus." What a union will that be, when the people of this land shall not only be one in their love for free institutions, but shall be drawn together by a mightier power—the gravitating influence of the love of God!

Whatever prejudices may be brought to this continent from the old world, Protestant America, and Methodism in particular, have the opportunity of reaching and molding the rising generations. We may not be able to accomplish with the immigrant all that might be desired, but if we are true to our trust, the *child* of the immigrant, nurtured in the fear and admonition of the Lord, and trained in our free schools, may grow up to be an intelligent citizen of this free republic and an honored member of the Church of Christ.

The Sabbath school is the great auxiliary of the Church in the accomplishment of this task. Statistics show that here is the source of its spiritual increase. A well-conducted Sabbath school is one of the greatest blessings to any community. It is quite possible for a child to receive the best intellectual instruction and yet make no moral progress. How often have we seen that the treasures of knowledge and great power of intellect, uncontrolled by the fear of God, may become the greatest enemies to truth and a curse to mankind? Better ignorance with Christian principle than the capacity of an archangel with an unscrupulous heart.

The duty of the Sabbath school is not, primarily, to impart the wisdom of books, but to incline the heart to obedience and piety. If the children of the North and of the South, of the East and of the West, foreign and native, white and black, can by the arms of love be gathered to the Sabbath school, where their young voices shall be attuned to praise, their wills to obedience, and their hearts to love, there will be secured a stronger guarantee for future harmony and national peace, aye, and for future glory, the true glory of a nation, than was ever furnished by the wisdom of statesmen or the power of arms.

The origin of this blessed enterprise is due to the suggestion made by a Methodist woman to Robert Raikes, its founder.

In the providence of God woman has acted no insignificant part in the history of our Church. Susannah Wesley, by her wise and efficient training, prepared her sons to become its founders, and has been well called "the mother of Methodism." Barbara Heck, by her well-timed remonstrance, awoke the slumbering conscience of Philip Embury, and thus commenced the revival in America ; Mrs. Bradbury, by her suggestion to Robert Raikes, aided in the inauguration of that great movement which, by gathering in the children of all classes and placing them under religious instruction, has become a mighty power in the Christian churches of all lands.

3. Another object of vital interest, and one of most immediate and urgent necessity, is the establishment on a permanent basis of those educational institutions which were founded by the fathers, and upon which will largely depend the future intelligence, power, and usefulness of the Church. Though the greatest victories of Methodism have been won among the common

people, this has not arisen from the ignorance of its founders or the poverty of its creed. It has rather followed the analogy of every revival of spiritual religion. Our Church originated in the halls of Oxford. Its founder was a man of broad and thorough scholarship, and the most voluminous writer of his time. Among his first efforts was the organization of schools, seminaries, and colleges for the instruction of the people, many of which continue to this day. Asbury, the first bishop ordained in America, made several attempts to found a college, formed a grand scheme to establish academies throughout the territory of the denomination, and was indefatigable in his labors for the common school. It appears from statistics that more than two hundred of our institutions of learning are now shaping the destinies of American youth. The first and most pressing need of the human soul is the bread of life, but its love of knowledge is unquenchable. When the Church had met the former, it was soon called upon to supply the latter.

To meet the requirements of this increasing intelligence it now demands an educated ministry.

When Christ selected the apostle to the Gentiles he chose one who was so familiar with their literature and learning that he could stand upon Mars' Hill the peer of the orators of Athens, or by his logic and eloquence could extort praise from the Roman governor. The highest wisdom suggests that every denomination should adapt its modes of instruction to the intellectual as well as the moral necessities of its people. The time is coming, yea, is now upon us, when the preacher of the Gospel must be prepared to cope with the intellectual giants of our times. This is an age of intense mental activity. The people read and think. When a Colenso or a Renan appear upon the stage of scriptural contro-

versy, the vital interests of Christianity demand that the Church should furnish those able to expose the fallacy of their reasoning and protect the truth. Does the infidel cavil over a passage of Hebrew, let the minister meet him upon his own ground. Is the question in dispute the historical evidence of Christianity, the preacher should be more familiar with the history than the caviler himself ; thus armed with a sanctified heart and a cultivated mind he shall be able to "quench all the fiery darts of the adversary." God may inspire those whom he has called, but he leaves them to supply themselves with the weapons of intellectual warfare. This demands special and laborious training ; hence the necessity of schools where it may be obtained. There were the schools of the prophets in olden times, and at the present day we have the schools of law, of medicine, of science, of art, and why not of divinity ? Shall a man study to heal the body and make no preparation to minister to the nobler nature ?

Woe to those who trifle with the eternal interests of the soul—

" That deathless thing ! They know not what they do,  
Nor what they deal with. Man, perchance, may bind  
The flower his step hath bruised ; or light anew  
The torch he quenches ; or to music wind  
Again the lyre-string from his touch that flew ;  
But for the soul, O, tremble and beware  
To lay rude hands upon God's mysteries there ! "

He who deals with immortal mind cannot afford to make mistakes. No, the propriety and necessity of theological schools should no longer be a question of debate ; but their aim, though noble and important, is specific and limited.

The mental wants of our people demand opportunities for a broader and deeper culture ; hence the neces-

sity for the college and university. These great depositories of learning by their cumulative talent and extensive appliances have always exerted a mighty influence upon religion and civilization. Oxford and Cambridge have been the glory of England ; they have given her many of her scholars, her statesmen, and men of letters, and to us and the world the founders of Methodism. Our fathers, actuated by a broad philanthropy, with a wisdom which we cannot fail to admire, in the earliest days of our colonial existence planted the college on these Western shores. Others have rapidly risen. These fountains of knowledge have been the sources of liberty. They have been identified with the whole educational history of the country. The Methodist Episcopal Church in America has thirty-seven colleges and universities ; yet it is but truth to say that not one of them is established upon a sufficiently broad and enduring basis. Earnest work they have accomplished, but their influence is not national and controlling—it is rather confined to small circles and communities. The numerical position of our people demands that they should be made worthy rivals of the best in the land. It has been remarked of Methodism that few of its members have risen to eminence in the world of politics and letters. The statement is undoubtedly just, but it will be our fault if this continues in the future. Endow our colleges so liberally that they may present the youth who gather in them with the richest treasures of accumulated wisdom and throw around them the sacred influences of genuine piety ; then shall they go forth to places of trust and responsibility. Pure statesmanship demands a union of Christian principle with the highest development of the human intellect. Sad, indeed, is the spectacle when they who have been intrusted by the people with their dearest rights prostitute

their honored positions to purposes of personal aggrandizement or party ends.

Our government wisely leaves the lawmaking power untrammelled by religion, but it will be a sad day in the history of our country when its public servants shall be uninfluenced by it. May the experience of the past teach us wisdom for the future. Let the nation learn that it is dangerous, whatever other qualities they may possess, to intrust power to the hands of unprincipled men.

"What shall be the character of our literature?" is a question which should receive the most earnest consideration. Mothers who look on the faces of your innocent babes and pray that God will keep them pure; fathers that watch the receding forms of your manly boys as they enter the active careers of life; patriots who know that our youth are the hope of the country; Christians who are praying for the triumphs of the cross, to all of you this question comes with solemn and weighty significance. We should tremble when we remember the power of a corrupt press. Some of the best intellects in our own and foreign lands are exerting all their abilities for the corruption of virtue by representing crime as a weakness and man as irresponsible. The subtle infidelity of the day is woven into the fascinating tale which while it pleases destroys—

"Like the bat of Indian brakes  
Whose pinions fan the wound she makes,  
And soothing thus the victim's pain  
She sips the lifeblood from his vein."

Who can guard the young mind from these myriad insidious foes? As a good book is an improving friend, so a bad one is a deadly enemy. In an unguarded moment it may enter the home circle, and, while the parent thinks his child is slumbering, those young eyes may be

feasting upon the page whose corrupt thought burns into his soul and leaves indelibly its hateful image.

These murderers of virtue shove no bars and break no bolts—they enter like the spirit of evil with noiseless tread, soothing to repose the awakening conscience, and the victim is hurt ere he is aware. Many of these evils cannot be met in the pulpit, nor indeed discussed by the religious press. This is the only remedy, that Christian authorship shall replace these worthless periodicals and more than worthless books with others which shall present science, history, poetry, biography, and religion with such attractions as shall win the youth from the allurements of a vicious literature. To those who are familiar with the training of the young and the temptations that beset them this grand consummation presents itself as the object of their devoutest prayers. Thus a generous support of our colleges, by fostering sanctified learning, has a direct relation to the refinement, virtue, and happiness of our homes.

Not less important is it to cherish those humbler schools for the masses which the General Conference of 1820 recommended to be established within the bounds of each Conference. Other denominations have schools as excellent, probably those which are superior, but it is only truth to state that none other has a *system* that is comparable with this. The plan of each school proposes the education of our own children. Its agents are its owners; its specific field the Conference within whose limits it is situated. If the ministers and people will support their own, from the nature of the case it cannot fail to prosper. While the first object proposed in their origin was the instruction of the young in our own Church, they have been so broadly liberal that hundreds of thousands from other Churches have enjoyed their privileges. Those of whatever sect who

have gathered within their pale have freely sung the same hymn and bowed at the same altar. While learning the lessons of science they have found a higher wisdom. The "mystic cords of memory" bind many hearts to such places of prayer.

Such are some of the objects which on this interesting occasion we have deemed worthy your consideration. By the preservation of its primitive revival spirit, by the extension of its missions, by harmonizing the discordant elements in our own land, and by cherishing her educational interests, will Methodism aid in building that Christian temple which will far outshine that which sat in beauty on Zion's hill. "Be strong, and do it."

IV. The close of our parallel conveys a solemn warning. The reign of Solomon ended in gloom. He did, indeed, build the temple, but over against Mount Moriah he reared altars to the heathen gods, Ashtoreth and Molech. His inexhaustible wealth was the fame of all lands, and his wisdom is the inheritance of all ages, yet in the bitterness of his soul he exclaimed, "Vanity of vanities; all is vanity." His throne was solid ivory ornamented with gold, but he left it insecure, and "with him perished the glory and the power of the Jewish empire."

In forty years David, obeying the commands of God, had raised it to a place of power. In forty years Solomon, by disregarding his requirements, had destroyed its proud preeminence. Now the traveler looks in vain for even the ruins of the temple; Jerusalem, "joy of the whole earth," in her desolation gives a feeble shelter to the wandering Turk, and the chosen people of God are without a name and a place among the nations of the world.

One hundred years has given Methodism its present position in America; the close of the next century may

see it shorn of its strength. If it shall trust to externals, to an eloquent ministry, to wealth, to noble and beautiful churches, to any power save the living God, the next hundred years may see it broken and scattered, its glory departed.

But let us no longer contemplate this gloomy picture.

The fathers who amid great privations founded this Church, the blessings we have received, the pressing needs of the present time, the broad fields of the future, and the assurances of divine aid all demand of us renewed consecration to the cause of Christ, and bid us "be strong" and do the work which God has enjoined. Let each resolve that he will bring to the altar some thank offering, be it ever so humble, which shall testify his gratitude and prove a blessing to others. But O, while a generous and grateful people are bringing their gold and silver so liberally, while our attention is directed to those great monumental interests which wealth shall cherish and perpetuate, let us not forget that Christ asks not so much for ours as for us. Let us present our *souls* and *bodies* a living sacrifice, holy, acceptable to God; and while our hearts are filled with rejoicing we will exclaim, in the beautiful language of King David, "All things are thine, and of thine own have we given thee."

## II.

**The Divine Element in Human Thinking.**

Delivered in the Amphitheater at Chautauqua, N. Y., "Opening Sunday," July 15, 1883.

"The thing that is hid bringeth He forth to light."—JOB xxviii, 11.

OUR theme is the providential element in human progress, especially in connection with discovery and invention.

Who was this man of Uz is scarcely conjectured; we know, however, that he possessed a great and reverent soul. Thomas Carlyle has said that the book from which our text is chosen is the most sublime that was ever penned. The story which it unfolds of struggle, trial, and victory was written by an unknown hand before Homer, the king of song, had composed a line of his immortal poems, or Herodotus, father of history, had written a single word; yet no one can read these chapters without feeling how far-reaching is their scope and that they were inspired. Their author spake better than he knew. That Deity is present in all his works was the most profound conviction in the mind of Job. He exclaims, in awe, "He overturneth the mountains by the roots. He cutteth out rivers among the rocks; and his eye seeth every precious thing. The thing that is hid bringeth he forth to light."

The materialistic tendency of our time is directly opposed to this devout spirit. The study of natural phenomena, so characteristic of our age, may tend temporarily to produce doubt in regard to the supernatural. That such will be the ultimate result is by no means probable. Bacon declares that a little knowledge makes

a man skeptical ; much knowledge makes him devout. At present there is a disposition to accept scientific terms as finalities ; but such words as "energy," "gravity," "cohesion," "chemism," and like terms, are but names which afford in themselves no adequate explanation of nature. Beyond these and what they stand for there must still be a supreme fountain of force—the Creator, the Preserver—God ! To conclude otherwise would be like inferring that the derrick, engines, tugs, and common toilers employed in the erection of the Brooklyn Bridge were the architects of that immense structure ; while the fact remains that Roebling was the inspiring source of the splendid result. Although his presence was never visible amid all the busy stir of machinery and life, his mind went forth from his sick chamber and made itself felt in every detail of that great enterprise. Let us mention considerations which, if they do not demonstrate the immanence of Deity, certainly strongly point in that direction.

Study the phenomenon of instinct. It is a kind of mental action, a spiritual activity dependent upon nerves ; but whence does it come ? Whence its precision and apparent intelligence ? Bryant says in his "Address to a Waterfowl :"

" Whither, midst falling dew,  
While glow the heavens with the last steps of day,  
Far thro' their rosy depths, dost thou pursue  
Thy solitary way ?

" There is a Power whose care  
Teaches thy way along the pathless coast,  
The desert, and illimitable air,  
Lone wandering, but not lost.

" Thou'rt gone, the abyss of heaven  
Hath swallowed up thy form ; yet on my heart  
Deeply hath sunk the lesson thou hast given,  
And shall not soon depart.

"He who from zone to zone,  
Guides through the boundless sky thy certain flight,  
In the long way that I must tread alone  
Will lead my steps aright."

Who teaches the bee geometry in the construction of his cell? Whence the wisdom of the ant? Behold the silken fabric of the spider, and all the lovely houses "built without hands." Celia Thaxter, that delightful singer of the Isle of Shoals, speaks confidently to the little sandpiper of a beneficent Power that watches the small as well as great:

"Comrade, where wilt thou be to-night  
When the loosed storm breaks furiously?  
My driftwood fire will burn so bright;  
To what warm shelter wilt thou flee?  
I do not fear for thee, though wroth  
The tempest rushes through the sky,  
For are we not God's children both,  
Thou little sandpiper and I?"

It is God who feeds the ravens when they cry, who marks the sparrow's fall, and is always present in this great department of nature to preserve and sustain.

The Jewish theocracy was a government of God. He spoke directly to men; Abraham, Isaac, Jacob, Moses, Samuel, heard his voice. Often he moved directly on their minds; David, Solomon, Daniel, were guided by his voice speaking to the inner ear in dreams and visions. Paul heard the Lord in his marvelous conversion, and afterward obediently listened to the message, "Come over into Macedonia, and help us." Understand that God exerts his influence in such a way as to leave man free, but the free part of him is his will; his whole spiritual being is subject to divine impressions. Dr. West mentions over a thousand passages in the Bible that tend to prove that there is a Providence presiding

over the affairs of men and nations. Are we to suppose that God's manifestations are exclusively theological and religious in their purpose? We believe that he grants his spirit to quicken conscience. The Comforter was to bring all things to remembrance which Christ had said; but is that all? Are we not to believe that he will guide us into *all* truth? Are we to suppose that this Light that lighteth every man that cometh into the world is to move upon our hearts simply with reference to our salvation? And can we believe that it is confined to those who hear the Gospel? It is pleasant to think that all—every son of Africa, the squatting Eskimo in the far North—are visited of God; that of them as of us it may be said, "Ye are the temple of the living God." How else shall we explain the deep intuition of past ages—that feeling after God of which St. Paul spoke on Mars' Hill? Whence the wooing of the muses by the ancient poets? What was the good spirit—the "demon," as it was called—of Socrates? Why did the Greeks invoke the gods save that they believed in the powers above, which could and did help them? Even by their idolatry they showed their dim faith in a Supreme Being. This belief has been an inspiration to great and heroic action in every department of human experience.

Michael Angelo, as he strives to develop from the marble his Moses, seeks inspiration from One on high. Agassiz, when he founded his summer school on the Island of Penikese, before any work was begun, bowed his head, and in silent prayer invoked the blessing of God, without which man's wisdom is foolishness. Men seek the divine, and believe that it comes to them and moves their souls. All truth is of God; the truth that concerns human welfare, that clothes and gives men bread—the truth that breaks the chains of ignorance and makes the miserable happy.

God is as truly interested in the discovery of some great truth which will be of temporal advantage to man, or in the perfection of an invention which will lighten the burdens of humanity, as he is in the conversion of a human soul—I say *as truly*, not so much.

Redemption is the pearl of great price. Not for one moment should we make comparison of values when speaking of the cross of Christ. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." This was the supreme purpose; but civilization must confess that Christ has been its greatest ally in a thousand ways.

The overruling of evil for good is proof of a supernatural factor in human affairs. Often the instrument of good and the good accomplished do not bear the relation of cause and effect. Mohammed was an impostor, but he proved a blessing to the world. The Crusades were attended with terrible cruelties and loss of life, but they greatly advanced civilization. Our late civil war wrought the destruction of slavery, a result which neither of the contesting parties intended—the one deliberately purposing its perpetuity, the other refusing to interfere with it; yet, when the conflict ended, slavery was gone.

The apparently accidental in discovery and invention calls for a better explanation than the utterance of a misleading word, since there can be no effect without a cause. History abounds in examples of seeming trifles which produced results altogether disproportionate to their own importance. A spider's web saves the life of a conqueror; a shower defeats Napoleon at Waterloo; a flash of light from the polished muskets of soldiers through the trees of Plum Run saves Little Round Top, and gives the victory to the Union forces at Gettysburg. How vast have been the consequences to man-

kind of the invention of printing, yet it was a simple thing to cut some letters in the bark of a tree and press paper upon them, the first step to the great invention. The tears of a little girl in Wales, mourning the lack of a Testament, led Thomas Charles to inquire what could be done to furnish Bibles to his congregation, and this inquiry resulted in the formation of societies which have printed two hundred and thirty-five million volumes of the Scriptures, in whole or in part, in more than eighty different languages and dialects. A needle-shaped bit of loadstone placed on a piece of floating cork suggested the mariner's compass. May we not suppose that the same Being who gave attractive energy to iron prompted the thought which has blessed the world with commercial and friendly intercourse? Professor Morse might well send as his first message on the telegraph wire, "What has God wrought?" for no devout mind will fail to acknowledge that man is but a humble coworker with a higher power in revealing and applying the forces of nature for the good of the race.

The timeliness of discoveries and inventions suggests an overruling Providence. He who gives seedtime and harvest has also his cycles in human affairs. Events seem to culminate and ripen like the fruits of the field. We are constantly impressed with the thought that the time has in some mysterious way been shaped for the event which occurs.

At the critical moment the man who is needed for the hour steps forth. Thus Wyclif, Luther, Wesley, Cromwell, William of Orange, Washington, voiced the aspirations of their time. Printing came when the revival of learning demanded this agent for the extension of knowledge. Columbus found a new world just when civil and religious liberty required a new home. The proverb, "Necessity is the mother of invention," is but

another way of saying that the proper conditions must exist before the invention can be made. Progress is a perpetual sequence. The effect of to-day becomes the cause of to-morrow. The element of timeliness finds its explanation in the fact that God is deeply and constantly interested in the affairs of humanity, and, dealing with us as with sons, in the fullness of time affords his children such help as infinite wisdom and love may dictate. "His tender mercies are over all his works."

Discoveries often come in clusters. The principal elements of both air and water were all identified within the space of eight years—from 1766 to 1774. Three persons justly claimed to have discovered oxygen—Priestley, Scheele, and Lavoisier—all of whom are thus associated with the dawn of modern chemistry which has added such vast stores to the conveniences and comforts of life. Three persons were striving at the same time, unknown to each other, to find the planet Neptune; and two of them, Adams and Leverrier, are entitled to the honor of making this discovery—the greatest astronomical feat of the nineteenth century.

Nitrous oxide, ether, and chloroform were all first used in surgery within the space of three years, and the question as to whom the honor belongs of first employing anæsthesia is still somewhat in doubt. Do not these facts suggest that an influence other than the unaided intellect of man may contribute to the rich endowment of certain epochs in discovery and invention?

What is the teaching of the Bible in regard to prayer as indicating the nearness of Deity?

Science has ventured to attack the philosophy of prayer, and repeats the question of old, "What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him?" Some contend that its only benefit is the reflex influence upon the

mind of the suppliant, but this utterly fails to explain the fact why this duty is so constantly enjoined by precept and example in the word of God. Men are urged "always to pray, and not to faint," to "pray without ceasing," "for the eyes of the Lord are upon the righteous, and his ears are open unto their cry." The occasions for devotions as illustrated in the sacred word are as various as human life—appeals made in joy and sorrow, in temptation and trial, in youth and age, in every vicissitude of fortune; public prayer on festive occasions, in times of calamity, in war and peace, in expression of contrition for national sins and in thanksgiving for deliverance.

Prayer ranges from the brief appeal, "God be merciful to me a sinner!" to the sublime supplication of Solomon at the dedication of the temple.

It is not too much to say that the most glorious message of the Bible is the announcement that God loves man, that there may be communion between him and his Maker, and that prayer is the medium ordained for such intercourse.

"Prayer is appointed to convey  
The blessings God designs to give :  
Long as they live should Christians pray ;  
They learn to pray when first they live."

Any other view than that he is a prayer-hearing and prayer-answering God makes the gravest intimations of insincerity on the part of our Lord, who constantly enjoins this duty and privilege by his teachings and example. How often Jesus prayed! His dying utterance was a prayer amazing in its divine compassion: "Father, forgive them; for they know not what they do!" "He ever liveth to make intercession for us at the right hand of God."

The whole theory and teaching of the Scriptures are

based upon the supposition that all are invited to come to our heavenly Father and make known to him their wants, and obtain help in little matters as well as great ; as St. Paul taught, "In him we live, and move, and have our being."

God is as truly present in the world of mind as in that of matter. He has made the two interdependent. The soul's activities must first be awakened by external nature through the senses. The intellect is made to increase in power and expand in knowledge by operating through and on the material world. The conditions of mental growth as here ordained are that this relation between mind and matter shall be properly sustained. Such a thing as abstract mind in this life does not exist. Man is a soul with a physical environment so closely related that the same Power who sustains the one cannot be indifferent to the other.

Another proof of the nearness of Deity is found in the law of progression.

It matters not whether we accept the doctrine of evolution or that of direct creation, we must concede that there has been a steady advance in the material world from lower to higher forms. From the far-off beginning to the present time there has been one plan and controlling purpose. Our earth was first a rolling orb of mist, then a steaming crust of solid matter, followed by other vast changes ; then came the introduction of the lower orders of animals and plants, until at length the beautiful grass-covered plains and forest-crowned hills were prepared for the abode of man, who was created in the image of his Maker and destined to be an "heir of God, and joint heir with Christ, to an inheritance incorruptible and undefiled, and that fadeth not away."

Nor is the evidence of an overruling Providence less conspicuous in the progress of humanity. Narrow, lim-

ited views are usually misleading. One who reaches a general conclusion from a few isolated facts is like a traveler who looks at a bend of a river, and from that infers the general direction in which it runs.

A goblet filled with sea water yields no tint, and a small quantity of air is colorless, but the sea is blue and the sky is azure.

So with the events that make up the record of our race; viewed in the retrospect, as the vast panorama unfolds before us, we cannot fail to discover the workings of an unseen Power accomplishing amid many changes and apparent contradictions his own wise and benevolent purposes, and making even the wrath of man to praise him.

How often in individual and national experience that which seemed a great calamity has proved a blessing! The triumph of evil has often seemed temporarily to overwhelm the good, as in the days of persecution, but the blood of the martyrs has been the seed of the Church. Barbaric hordes destroyed temples of worship and works of art, but retired bearing in their hands the seeds of civilization. The oppression of Louis XIV drove the Huguenots out of France and made them homeless wanderers; but in England, Holland, and the new world they became a bulwark of religious liberty. The wrongs of the British colonies in America led to the establishment of a free nation founded on the proposition that all men are created equal.

Nor is it less remarkable that a fair degree of justice is usually meted out to men even in this life. It matters little what bribed apologists tyrants may employ, what sycophants corrupt men in power may keep around them, what flatterers injustice may engage to praise its follies and wickedness, at the last the verdict of history is generally rendered with impartiality, and men take

their places in the opinion of mankind according to the parts which they have performed. No historian has successfully glorified a base, unworthy man, no poet or dramatist has won the praise of the world for atrocious deeds by decorating them with flowers. The eye of the Infinite has watched over all the transactions of men, and in his own good time he has executed that righteousness and judgment, which are the habitation of his throne.

The time hastens when science and learning, like Enoch of old, will walk with God ; they will yet come, as did the Eastern Magi, and lay their choicest offerings at the feet of Jesus.

What can be more persuasive and beautiful than our Saviour's teachings in regard to the minuteness of his care for us and the constancy of his spiritual presence ! Let us trust him with simple, childlike faith. He is not far from every one of us.

There is a deep meaning in the story of Rasselas. A young prince traveled over the earth in search of happiness. At length he found one whom he regarded the greatest and best of men, an astronomer, who spent his days and nights in studying the phenomena of the heavens and the laws of nature. The motive of the wise and good man in all his work was to promote the happiness of men ; but one day he revealed to the prince a deep grief which had become an indescribable burden upon his spirit. From the story it appears that he had become possessed by a strange delusion. Having studied the stars and nature so long, he had come to think that he controlled them, and now that he was growing old and soon must die, the dreadful conviction that when he was gone all would be confusion and chaos overwhelmed him with grief. The sun would no longer run his appointed journey, the moon

would cease to wax and wane, the tides would fail, the dew and showers would not refresh the earth, and mankind would perish. Amid the errors of this hallucination we may discover, implied at least, the sublime truth which the devout author of *Rasselas* sought to teach, that this complex universe needs and must have an ever-present, controlling, divine Power. All nature and human experience testify to the existence of such a being, an all-wise, benevolent Creator, who "fainteth not, neither is weary; there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

## III.

**Sunday Opening of the Chicago Exposition.**

Delivered at the Mass Meeting of the General Conference of the Methodist Episcopal Church, in Omaha, Neb., May 23, 1892.

NOT long ago a brilliant advocate of the anti-christian theory of our government boldly stated that "our fathers in founding this nation appealed from the providence of God to the providence of man." There could not be a more unfair statement of their attempt to separate Church and State, an effort which was meant not to destroy either, but to give free scope for the development of each. The friends of the theory which denies the divine element in our history seek, among other things, to secularize the Sabbath, drive from legislative halls the consideration of great moral questions, and deter good men from actively participating in public affairs. Such teachings, however, are contrary to the very genius of our institutions. "Appealed from the providence of God?" Nay! From the beginning of our history to this hour, by executive expression from the days of Washington to those of Harrison, by legal decision from Chief Justice Jay to Justice Brewer, the appeal has been made to Almighty God, and the statement distinctly implied or announced, as in the late decision of the Supreme Court—"This is a Christian nation." The Puritans at Plymouth, the Hollanders in New York, the Catholics of Maryland, and the Huguenots of the Carolinas, all began their settlements by invoking divine aid, and the ever-moving

multitude sweeping westward have proclaimed by the character of their laws and the institutions which they have established, "This is a Christian nation."

It has been considered as almost an impertinence that an attempt should be made to prevent opening the gates of the Columbian Exposition on Sunday. Especially has any attempted legislation been condemned as an improper infusion of the religious element into politics. But be it ever remembered that in a country like ours every citizen to the extent of his power is responsible for good government. The right and duty of private judgment in matters political, as well as religious, is inalienable; nor does any station in life relieve one from such claims. These ministers before me have accepted the highest of all callings; the teacher's work in its moral aspect is second only to it; but neither vocation can make void the obligations of patriotism. So thought Peter Cartwright when he served in the Legislature; so thought Garfield, teacher and preacher; so you thought, who wear the "bronze button" in your coat lapel, when the nation was in peril. There is to-day no greater danger threatening our country than that, because of disgust, apathy, cowardice, or any other motive, men shall neglect their duty as citizens, forgetting that in our system the individual is the unit, and more important than legislative enactment or judicial decision is individual voting, which just as truly determines the character of the body politic as does the cell of the plant decide the character of the fiber, flower, and fruitage of the tree. If Legislatures are bad, the people should make them better; shape them by the power of a righteous public sentiment, constantly made manifest by petition, protest, and honest, fearless criticism.

No better illustration of the importance of such vital,

close connection between the people and legislators was ever given than during the discussion of this Sabbath question. Christian principle has made itself distinctly felt, and gives promise of ultimate victory.

It has been hinted sometimes that the late Legislature of New York was not quite perfect, and I certainly am not here to apologize for measures which have already been strongly condemned. But it would not be difficult to find many generous and just measures passed by that body. The appropriation of \$14,000,000 to public schools, noble provisions for all higher education, the gift of \$55,000 a year for the founding of libraries are worthy of that great State, with its population of six millions. But more was done. The Legislature placed on record an advanced declaration in favor of the sanctity of the Sabbath. To the bill appropriating \$300,000 to defray the expenses of the New York exhibit these noble words were added: "The exhibit of the State of New York at such Exposition shall not be opened on Sundays, and the general managers herein provided for shall take such steps as may be necessary to carry this provision into effect." This was done in response to the demands of the moral and religious sentiment of the State, which found expression in numerous petitions. Many of these bore the significant heading of the Woman's Christian Temperance Union. The President and Secretary of the American Sabbath Union were also indefatigable in their efforts to secure this result. Other States have followed with similar action. Congress still hesitates to speak the decisive word. This great Conference has already sent thither its earnest appeal. The thousands before me ask it. Other great religious bodies will soon add their petitions. The nation is deeply stirred. Press the battle. The highest considerations enforce the demand

for legislative action. The American Sabbath must be preserved, and the gates remain closed at the Columbian Quadracentennial. In addition to reasons already urged, the following considerations must be acknowledged as important:

The action proposed is in perfect harmony with the traditions of the event which the Exposition is to commemorate. If we except that supernatural occurrence from which we date the Christian era, the discovery of America, viewed in the light of results, is the most superb event in the annals of time. There should be no unworthy or belittling associations connected with its commemoration. When that shout, "Land! Land!" rang from the masthead of the *Pinta*, Columbus fell upon his knees; there broke forth from all the crew that beautiful anthem, "Gloria in Excelsis," and the air of the new world throbbed for the first time with the sweet words: "Glory be to God on high, and on earth peace, good will to men. We praise thee, we bless thee, we glorify thee, we give thanks to thee for thy great glory." When, on the twelfth day of October, the foot of Columbus pressed the soil of America his first utterance was a prayer; his first act to unfurl a banner, which bore the emblem of Christianity; the first anthem which mingled with the music of the waves upon the shore was the "Te Deum." The queen who pledged her jewels to equip the expedition did it not for glory, but in the name of sweet charity and holy religion.

We have good precedents for closing the gates on Sunday. The Centennial Exposition at Philadelphia did so, and the nation approved this action. Later at the Paris Exposition the exhibit of the American division was covered, and few acts of our government have created a more profound respect for our institutions. It said plainly to the people of the old world:

"The descendants of those who left these shores to secure religious freedom still reverence the faith of their fathers. Our laws, customs, and traditions recognize Jehovah, and proclaim that the people believe in a day of rest and sacred service."

This action is demanded by the interests of labor, which has its right to leisure. Fling open the gates, and you make thousands of men and women unwillingly work seven days instead of six. Various associations which represent toilers have petitioned against it. Social economists have clearly shown the wisdom of resting one day in seven, and there is a gain to man and beast in keeping the Mosaic law. An open Exposition means a noisier and busier Chicago on Sunday, so far as the Fair is concerned, than on any other day, and the burdens of labor will be proportional. The opening of the gates is demanded in the name of gain. When will men learn that happiness is the companion of virtue? Goldsmith's question is still pertinent:

"Ye friends of truth, ye statesmen who survey  
The rich man's goods increase, the poor's decay,  
'Tis yours to tell how wide the limits stand  
Between a splendid and a happy land."

The Christian sentiment of this country is almost unanimous in demanding that the gates of the Fair shall not be opened. Millions of believers ask that the spirit of our age be not misrepresented by the violation of the law of God.

What is this Exposition intended to celebrate in addition to the discovery of the continent? It will commemorate a glorious national progress and amazing development in arts, commerce, learning, and literature; but it ought also to display from the topmost decade of this nineteenth century, as from a lofty eminence, that our moral growth has kept pace with

our material prosperity. Such is the fact, and it should be so "exhibited."

More persons have accepted the Christian faith within the hundred years just passed than in all the centuries before. Our Exposition should not proclaim this people to be either atheistic or heathenish.

We owe this act of obedience to the Providence that sheltered the nation in its infancy and shielded it during the storms of battle; that Providence who in all these years "hath not left himself without a witness," in that he has given us sunshine and shower, yellow grain and waving harvests, and filled our hearts with joy and gladness.

Lastly, let us close the gates, because God has directly commanded that we should "Remember the Sabbath day, to keep it holy." Many statutes and constitutions have become obsolete; Legislatures, rulers, and dynasties have passed away; but the divine code, given amid the thunders of Sinai, has never been repealed; the Ten Commandments are still in force. God rules. Let us not defy him, "who maketh the judges of the earth as vanity."

Let us be consistent. We shall then be able to sing, without hypocrisy, at the great Exposition that last stanza of our favorite national anthem:

"Our fathers' God! to thee,  
Author of liberty,  
To thee we sing:  
Long may our land be bright  
With freedom's holy light;  
Protect us by thy might,  
Great God, our King!"

Hallam, the historian of the Middle Ages, says, "A holiday Sabbath is the ally of despotism." Blackstone, the great interpreter of English law, declares, "Corrup-

tion of morals usually follows a profanation of the Sabbath." Chancellor Kent, in language still more comprehensive and impressive, says, "Whatever strikes at the root of Christianity tends manifestly to the dissolution of civil government."

## IV.

**The Gospel Standard.**

A chapel talk at Chautauqua, N. Y., before the College of Liberal Arts, July 25, 1893.

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"According to the measure of the rule which God hath distributed to us, a measure to reach even unto you."—2 COR. x, 13.

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UNCERTAINTY is unrest. It often implies danger, and in matters of vital importance necessarily produces unhappiness. Hence in every department of life men have sought some sure basis on which to build their plans and hopes. We may almost measure the progress of the human race by its attempts to secure perfect standards.

In the Palace of Archives in Paris is a little strip of platinum which is guarded with the greatest care. It is the unit of measure throughout most of the civilized world, and was obtained by measuring a portion of a meridian of the earth, this having been selected as the least changeable of all objects. Science, more now than ever before, demands exactness. This is the age of the microscope, telescope, and microphone. Business is now conducted on small margins, and in every calling precision is demanded.

Everywhere, save in one realm, men seek and insist upon finding exact standards. The exception concerns our faith and spiritual life. There are those who tell us that in many religious matters we cannot know anything definitely; that in this life we have simply phe-

nomena; beyond this is the "unknowable." They tell us there is no exact answer to the most important questions which can agitate a human soul. Is there a God? If so, what is his attitude toward his creatures? Whence are we? What is our destiny? Is there atonement for sin? What are the conditions of reconciliation? How ought we to live? Is there a hereafter? Is there a happy world beyond this? What of our friends who have left us? Thus cries out the heart. Is it possible that there is no answer, that we can only send forth into darkness these passionate questionings and receive no reply? If so, then is life indeed a hopeless tragedy, and man more unfortunate than the beasts of the field.

Paul thought otherwise. His answer is in the words we have chosen. The verse which precedes them refers to those "not wise," without a guide, ill at ease, "measuring themselves by themselves, and comparing themselves among themselves." He would not be of that number, but triumphantly declares that man *may* know and trust his Maker, may live well and die confidently, depending upon the measure of the rule which God has distributed to us.

It would not be difficult to show that God's measure of truth, as revealed in the Scriptures, is being more and more recognized as the standard and test of the leading principles in every department of human investigation. The great outlines of physical science, history, government, social reform, and ethical philosophy, rightly understood, will be found to square with the Gospel rule. But it is not my purpose to enlarge upon this branch of the subject.

It might be profitable to show that this measure of the rule which God has distributed provides living examples in the Scriptures as tests of conduct for every

emergency; time will permit me to mention only a few. As illustrating faith, Abraham; patience, Job; personal purity, Joseph; noble patriotism, Moses; uncompromising integrity, Daniel; and scores of other object lessons there are which encourage virtuous conduct and warn against the fatal consequences of sin. The personal element is constantly employed in God's measure as the test and teacher of character.

This brings me to the thought upon which I especially desire to dwell, and which I most earnestly wish to leave with you as the lesson of this brief service. Christ is the measure of the rule which God hath distributed to us.

Infinitely better than history, poetry, doctrine, dogma, or learned exposition, for personal guidance and encouragement, are the words and life of Christ, the embodiment of virtue, and the glorious teacher of all excellence. "Behold the Lamb of God!" exclaimed John the Baptist. "Grow up into him," said Paul. And there came a voice from heaven, saying, "This is my beloved Son: hear him."

It simplifies, and yet concentrates and intensifies our religious life to dwell with Christ and make his teachings and character the touchstone of truth. "Like him" is the Christian's motto. What does he mean to be to us? Listen to him; see his life. May a poor prodigal hope for pardon? There falls from his lips the sweetest of all parables: "While he was yet a great way off, his father saw him, and ran, and fell on his neck, and kissed him." Are we in doubt and trouble? He invites us to consider the most familiar and tender associations of life as tests to aid us in gaining a conception of his love and care. A father's affection he frequently employs as the measure of the rule which God hath distributed to us. "Like as a father pitieth his chil-

dren." "When ye pray, say, Our Father;" and lest we might still fail to feel the full force of his tenderness, a mother's love is made the unit of measure: God is our mother, Christ is our "elder brother," heaven is our "home." No one can mistake the force of such comparisons.

By such familiar standards would he help us to grasp the truth. "Who is my neighbor?" asks a narrow provincialism. Then the Master points to one of an alien race caring for another sorely stricken and needy, "This is he." "Forgive my brother seven times?" "Seventy times seven," the answer quickly comes, and Peter drops forever his imperfect standard of charity. Let us remember how often our Saviour uses "as" and "like;" by metaphor, parable, and allegory he is perpetually making, in the resemblance suggested, some application of the Gospel standard.

What shall I say of Christ's life as the measure of the rule which God hath distributed? Humbly, with Ray Palmer, let us answer:

" My faith looks up to thee,  
Thou Lamb of Calvary,  
Saviour divine."

He is the propitiation for our sins, the answer to our fears. Such love as his *must* afford hope to all who will accept his mercy. The awful problem of sin and sorrow is solved by his love and sacrifice. Who can mistake the significance of those drops of blood on his forehead, the pierced hands and feet, that wounded side? Be of good cheer. An open sepulcher is at once the sign of his power and the promise of our immortality: "For as in Adam all die, even so in Christ shall all be made alive." "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

The concluding words of our text fall sweetly on our

ears: "A measure to reach even unto you." The least and the greatest may heed his voice. The appeal is personally to each, and the promise is to all men. When the *Great Eastern* first reached our shores I went on board. Among other things that attracted my attention were several compasses placed in different parts of the vessel; an officer of the ship informed me that there was still another at the masthead, far away from all possible disturbing influences from below, with which the others were frequently compared. Happy the voyager on life's ocean who thus discovers and corrects his spiritual wanderings by consulting the highest of all standards, often testing his own life by "the measure of the rule which God hath distributed to us, a measure to reach even unto you."

## V.

**The Light of the World.**

Preached in Madison Avenue Methodist Episcopal Church, Baltimore, Md., Missionary Sunday, February 18, 1894.

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"Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."—JOHN viii, 12.

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THESE words were spoken in the treasury of the temple, near the spot where stood two colossal golden lamps, which were lighted during the evening of the second day at the Feast of the Tabernacles. Their light diffused its brilliancy over the city, and probably suggested to Jesus the lofty announcement of himself as "the light of the world."

The metaphor here used implies the most expressive comparison which he ever employed to indicate his glorious purpose in coming to men. Elsewhere he calls himself "bread," "water," and these indicate universal blessings; but light suggests a mass of analogies more essential and beneficent than either of the previous terms. The frequent use of the word "light" in association with Christ, and the varied meanings it is made to bear, warrant us in tracing these resemblances somewhat at length.

Our Saviour by this beautiful figure endeavors to help us comprehend what he desires to become to us and the world. We are invited thus to study light as revealing the divine attributes. If we ascertain what light

does, we may be assisted to understand what Christ's mission is.

It is not surprising that during this discourse our Saviour was often scornfully interrupted by the Pharisees. Such claims as he made could be justified only on the supposition that he was divine, and that they were by no means ready to concede. They accused him of blasphemy when he said, "I am the Son of God," but he concluded his statement by adding, "If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works; that ye may know, and believe, that the Father is in me, and I in him."

This language would be preposterous and absurd if employed by a mere human being. It would indicate either self-delusion or a willful attempt at deception on the part of any man to say, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." Especially would this be true, if this language were coupled with the other extraordinary assertions of the chapter from which these words were taken.

Critics who deny our Lord's divinity, but concede to him the highest moral excellence, have yet to reconcile his amazing claims with his sincerity and truthfulness.

We find an adequate explanation of the language of our text, however, in the assurance of St. John that "the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." "In him was life; and the life was the light of men."

The marvel of the incarnation finds an analogy in light. Familiar with light as we are from earliest childhood, there is not a person so unlettered that he does not understand in a measure its friendly offices, and yet

the most profound scientist cannot tell us what light is. Question him and he will reply, "It is thought to be a motion of a form of matter called ether which is supposed to exist in all space," but he does not know. He is equally at a loss to explain the trinity of the attributes in a single ray of the sunbeam—the heating, chemical, and illuminating powers, so curiously blended and yet separate. The scientist also tells us that light and heat are the same, and he is quite sure that light and electricity are one, but has nothing except a theory to offer to explain this unity and complexity. It may be said in like manner that Christ is at once the best understood and the most mysterious person of all history. No other one has so stamped his individuality upon the minds and hearts of men. They understand the general requirements of his system of religion; they are quick to challenge the conduct of a professed Christian who does not imitate his Master; they have some conception of his gracious purpose concerning humanity, but what mysteries remain! There were ever blended in his life the simplest incidents and the divinest sanctions.

Who can measure the height, depth, length, and breadth of his compassion? That Babe, announced by angels, born in a manger! that Man of Sorrows, the universal Comforter! slain by his enemies, dead but risen, and now our Mediator at the right hand of God! Who is not lost in wonder and praise while reverently considering the character of Jesus?

"I am the light of the world!" Christ would have us study these words to ascertain what the characteristics of light are that they may suggest to us the attributes by which he would manifest himself to the world.

Light is power. It is the best illustration in the universe of tireless, ceaseless energy. Were the sun of our solar system a hollow globe it would hold a million

worlds like ours, and yet there have been discovered by the aid of the telescope one hundred million suns. Nor is it the most marvelous work of the astronomer that he has proved the existence of these myriad worlds, but that he has given us reason to infer that there is a vastly greater number beyond the sweep of his instrument. Imagination grows weary in attempting to follow such measureless computations. Consider the illimitable diffusion of light and the energy which it disseminates. Being the source of all plant growth, it must be the fountain of all the force in animals; for they depend for their food directly or indirectly upon the vegetable kingdom. The laboring power of man and beast is from this source, the throbbing engines depend upon it, our homes are apparently warmed by wood and coal, but these are simply storehouses of sunshine. In short, the work of the world is done by light.

Who does not feel that Jesus meant by this to teach us that he is the great source of all spiritual energies? From this exhaustless fountain the Church in every age has drawn its never-failing supply. He has sent forth his followers with the assurance of comfort, peace, and victory, for his presence should abide with them even to the end of the world. He is the mightiest of the mighty, able to deliver in every time of trouble, providing that with every temptation we may find a way of escape; having conquered the evil one and abolished death itself, he has destroyed the fear of the grave and gladdened us with the hope of heaven. Principalities and powers have been swept away before his resistless march, and the conquering Emmanuel "hath put down the mighty from their seats, and hath exalted them of low degree." "Of his kingdom there shall be no end."

Light reveals and guides. Through its aid we learn something of the minutest objects, and also study dis-

tant worlds. If science has made rapid progress in recent times it is because men have availed themselves of more light. The lenses and mirrors of observatories are appliances for gathering light, and the adaptations of the microscope have the same end in view. More light, more knowledge. It is not without good reason that the lamp and torch have long been the emblems of intellectual advancement. Our knowledge of the composition of distant orbs is gained by the analysis of their light in the spectroscope.

"He that followeth me shall not walk in darkness." Christ came to tell us all-important truths which we could not otherwise learn. He came to make known to us the mind of the Father, that men might acquire just views of his relation to them. How they have mistaken his attributes! By self-torture and awful human sacrifice they have sought to propitiate an offended Deity, as if he delighted in blood and bodily anguish.

Those who accept the cruel religions of the world do not indicate the faintest conception that God is love; and not until they receive the Gospel message can they believe that he willeth not the death of any, but desires that all should come unto him and be forgiven and saved without money and without price. No wonder that the angels rejoiced that they had been commissioned to bear the glad tidings, "Peace on earth, good will to men."

Christ "hath brought life and immortality to light." When we consider that it is appointed to all men once to die, it is evident that on account of their own destiny and the fate of those who are dear as life itself everyone must feel profoundly interested in that mysterious change which awaits us. The loftiest and most permanent structures have been erected to honor and preserve frail human bodies in the dim hope that some day the

spirit might return to inhabit them. Our hearts cry out against destruction; and in agonizing sorrow, at parting from those who leave us, we put forth that most passionate and vastly important question, which has been uttered since Eve wept over Abel, "If a man die, shall he live again?" This inquiry cannot be fully answered by the analogies of nature nor the intuitions of the soul. We may think it ought to be so, and argue that there must be a hereafter where the inequalities of this world shall be righted and the shattered hopes of our lives may find fruition; but on this possibility, as Plato says, "There hang mist and darkness." Christ alone gives certainty, saying, "Yet shall he live;" "Fear not, little flock; it is your Father's good pleasure to give you the kingdom."

Light is deliverance. By its aid medical science is successfully investigating the germs of disease. By it some of the most fatal maladies have been largely robbed of their terrors. Antiseptic surgery is also under obligations to light for the wonderful improvement made in that department.

The beacons that guard our coast send their welcome rays far to sea, and during the wild storm light men to safety. A captain once said that the most beautiful object he ever beheld was a shaft of light from a rescuing pilot boat; and another declared that to his vision nothing had ever appeared so lovely as the colored light from a rocket sent up by a faithful night patrol who had discovered his ship amid the breakers, near Hatteras, where, after his passengers and crew were rescued, the vessel went to pieces. Christ came to save the lost.

All types and figures are inadequate to show forth the work of redemption. The value of souls is best indicated by the fact that we have been bought, not "with

corruptible things, as silver and gold, . . . but with the precious blood of Christ, as of a lamb without blemish."

We are able to gain a faint idea of that glorious success—the fruit of the travail of his soul, which satisfies him—when we reflect upon the hosts who have escaped from their sins and joined the happy multitudes in heaven. His spirit still searches the hearts of men as with a lighted candle, but how long will it be before those who sit in darkness shall see the great light? The answer to that question is left with men. The language of our text implies that there is no other light—neither conscience, reason, or nature—which can dispel the shadows of unbelief and the gloom which darkens the hopes of a lost and sinful race.

Light is beauty. Emerson says: "Light is the first of painters. There is no object so ugly that intense light will not make it beautiful." Who has not watched with delight the growing dawn and felt the enthusiasm of the poet when he exclaims,

"Hail, holy light! offspring of heaven first born."

All beauty, all grace, all life, are dependent on light. It is an awful picture which has been given of a world without light:

"The bright sun was extinguished, and the stars  
Did wander darkling in the eternal space  
Rayless and pathless; and the icy earth  
Swung blind and blackening in the moonless air.  
Morn came and went and came and brought no day,  
And men forgot their passions in the dread  
Of this their desolation; and all hearts  
Were chilled into a selfish prayer for light.  
And they did live by watch fires, and the thrones,  
The palaces of crowned kings, the huts,  
The habitations of all things that dwell  
Were burned for beacons; cities were consumed,

And men were gathered round their blazing homes  
To look once more into each other's face.  
The waves were dead, the tides were in their graves,  
The moon their mistress had expired before,  
And the clouds perished ; darkness had no need  
Of aid from them—she was the universe."

Let us try to conceive for a moment of a world without Christian influences, and we shall conclude that this awful picture would fitly represent the hopelessness of human society if thus robbed of that which supports and adorns all that it touches. Burn all the Bibles, destroy all the churches, drive back the youth whose eager feet seek the places of Christian association, close the institutions which have sprung from sweet charity, chisel from tombstones the words which faith and hope have carved on them, tear from the hearts of men those mysterious and often intangible threads that hold them to virtue and purity, banish, if possible, the ministrations of the Comforter, and we shall behold a moral darkness hideous and appalling. There is no condition of life which is not beautified by the religion of Christ. It makes parent, child, husband, wife, brother, sister, friend, neighbor, citizen, better able to meet the responsibilities of each relation, and throws over all the radiance of divine love. Most of the literature, learning, and art that survived the desolations of the Middle Ages was preserved to us by religion ; the same power originated and has sustained most of our higher institutions of learning.

What light is, in beautifying all nature, Christ would gladly become to all, in the moral world. From his miraculous influence would come health, symmetry, purity, perfection, and man would be fitted to dwell with him for evermore.

Light is joy. Religion was meant to make men happy.

They are in danger, it saves them; they are weak, it gives them strength; they are in sin and condemnation, but justification is followed by peace; they are in trouble, but learn that this shall bring forth the peaceable fruits of righteousness. It is no wonder that a new song is upon their lips. "Though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." The happiness of Christians has always excited the wonder of those who do not walk by faith.

Paul and Silas, in the inner prison after a Roman scourging, could sing so that the prisoners heard them and were doubtless astonished. The Philippian jailer, converted amid the startling occurrences of that night, rejoiced, believing with all his house. The strange, glad song of believers in times of greatest trial has been heard in every age, and has been a potent influence in convincing the world of the divine reality of the Christian religion.

The follower of Christ is joyful because he has found the solution of life's mystery; he accepts the doctrine that this life is a probation, and looking forward with certainty to the future, believes that "all things work together for good to them that love God."

So without forcing the metaphor of our Lord we find that light is energy, guidance, deliverance, beauty, gladness. He is light, and, therefore, would bring all these elements of power and happiness into our lives.

Our discussion leads us to consider one other remarkable statement of our Lord which appears to contradict the language of our text. Here he says, "I am the light of the world;" elsewhere he declares, "Ye are the light of the world." This affords an interesting illustration of the truth that there is a progressive unfolding of the meaning of Scripture passages which goes to prove their inspired origin. To one who listened to these parallel yet seemingly

opposed statements, either one or the other must have seemed untrue, nor would his knowledge of astronomical facts have led him to any reasonable explanation of this inconsistency. The Saviour boldly makes the statement, and awaits the unfolding of scientific discovery for the full justification of the apparent paradox. The great fact that some heavenly bodies shine with reflected light is in accord with the sublime truth here taught that men may shine with the same light which they obtain from the supreme source. It is a glorious thing simply to shine so as to show forth the principles of our holy religion. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." This is to do what light does—give power, knowledge, guidance, beauty, and joy to the world. Those who receive and impart spiritual energy become coworkers with Christ in the great plan of redemption. With such honor has he crowned us! Every faithful Christian counts as an important factor in teaching and illustrating the precepts of the Gospel, and there is no conscientious discharge of duty however humble which escapes the Master's eye or fails of his approval. Even the giving of the cup of cold water in his name shall receive its reward.

Permit me to draw one more analogy, which suggests most impressively man's responsibility for the conversion of the world. Light does not become luminous unless caught up and refracted or reflected by some other medium. The spaces of the distant heavens may be dark although myriad rays like javelins pierce them. In the divine plan man is made an essential element in securing the salvation of men. There must be teachers and preachers who repeat the story of the cross, and like faithful heralds warn men to flee from the wrath to come. It is a solemn thought that unless Christians do

their duty, the sinners will not be saved though Christ died on Calvary and has made abundant provision for their redemption.

“They that be wise shall shine as the brightness of the firmament, and they that bring many to righteousness, as the stars forever and ever.”

Shall we not with glad hearts and willing offerings aid in bringing men to the Lamb of God who taketh away the sin of the world?

## VI.

**Christian Benevolence.**

An address given at the Consecration of Deaconesses in the Fayette Street Methodist Episcopal Church, Baltimore, Md., May 28, 1895.

**I**T is pleasant to-night to meet those who are making loving efforts for the good of others. Nothing is better than to link our lives with enterprises for promoting active benevolence. This makes a genial atmosphere in which to live. Propinquity of good or evil influences is a mighty matter. Passengers on our steamships are chilled by icebergs long before they become visible, and fragrant fields and orchards send messages far seaward.

We have met here to engage in an impressive service—the consecration of certain of our sisters to the office and work of deaconess. This is one of the most recent of the agencies provided for Christian work by the Methodist Episcopal Church. The urgent and rapidly increasing needs of our urban population called for this new departure, and the movement is in full accord with the spirit of benevolence that constitutes the most marked characteristic of the religious life of our time.

1. Unselfish work is the best justification of Christian profession. “By their fruits ye shall know them,” said the Master. Figs and grapes proclaim the sources of their sweetness. We are commanded to think upon and “do whatsoever things are true, honorable, just, pure, lovely, and of good report,” all things that are virtuous and praiseworthy. What an ideal of life is here presented! What an exaltation of the best of which hu-

man nature is capable! Yet if the world is ever converted it will be because it will be convinced that the practical outcome of Christian teaching is adapted to bring about the well-being and happiness of our race. Wesley said, "Our people die well," and the world, both Christian and heathen, insists that our people shall live well, live better lives than those who make no Christian profession. Happily, that they do so live has been proven with more or less clearness since the days of the primitive Church. One of the most interesting and important pieces of testimony given on this subject is that of Pliny, the younger, in his celebrated letter to the Emperor Trajan, written about forty years after the death of St. Paul. He is discussing the rapid spread of the new faith in his province, both in city and country, and thus describes the purity and consistency of the lives of the very people whom he was cruelly persecuting. He says: "They were wont to meet together on a certain day before it was light, and sing among themselves alternately a hymn to Christ, as to God, and bind themselves by an oath, not to the commission of any wickedness, but not to be guilty of any theft, or any robbery, or adultery, never to falsify their word, or deny a pledge committed to them when called upon to return it. I found it necessary to examine, and that by torture, two maidservants, which were called ministers, but I have found nothing but a bad and excessive superstition."

What was the office of these women called ministers? Probably they were deaconesses like Phebe, of Cenchrea, who is commended by St. Paul in his letter to the Romans, in which he says, "Receive her in the Lord, as becometh saints, and assist her in whatsoever business she hath need of you: for she hath been a succorer of many, and of myself also." The world recognizes the

high standard of living inculcated by the Saviour, and is disposed to hold his followers very closely to the mark. "How does he live?" "What are his principles?" "Has he been with Jesus and learned of him?" "Does he love his kind?" Tests like these are constantly applied with all the rigor, though often without the accuracy of chemical analysis. Contradictory conclusions concerning these questions are frequently reached, based upon incomplete data, but they are nevertheless reached and tenaciously held.

"I shall never doubt the reality of the Christian faith," said a distinguished statesman; "for my mother proved it by her unselfish life." The spirit displayed by Stephen probably led to the conversion of St. Paul.

The sublime courage shown by men and women in the amphitheater, in caverns of the earth, persecuted and tormented, "forever in the fire, but never consumed," has been a demonstration which men cannot disprove. Does our holy religion do the work it claims to do? is the practical question. Does it enable men and women to live purer, better lives; does it lessen the evils of society, brighten existence, and furnish help in time of need, in sickness, in poverty, or temptation; do its hope and promises gladden life's journey and send their bright beams like glorious searchlights far forward into the dark valley, dispersing its gloom?

My friends, these are the stern, practical questions which a perishing world has asked and will continue to ask, and we may well rejoice to-night that they are answered affirmatively by so great a cloud of witnesses.

2. Other religions and other schemes for human improvement have signally failed to make unselfish efforts for the best interests of men. Those who think that Christianity also has come short of its duty in this respect, should compare results. It will be found that

the religion of Christ is suited to the present day needs of all classes and conditions of men; while other religions, whatever excellencies they may possess, have been and are strangely deficient in that self-denying charity that cares for the poor and needy, the aged and infirm, the weak and dependent. Scores of plans have been proposed and tried in the interest of human brotherhood, and have quickly passed away. The most ambitious of these in recent times was presented by Auguste Comte, one of the most brilliant intellects of the nineteenth century. He put forth what he called the Religion of Humanity, which he fondly believed would ultimately displace all other systems of religious belief. It was to have its priesthood, sacraments, and forms of worship. He himself was to be the high priest of the new religion; but he found no place in his plan for God, and gave no scriptural assurance of immortality. Humanity was exalted upon the throne occupied by the Supreme King. All the motives for human conduct were borrowed from time, and the unseen and the eternal were not permitted to exercise any positive influence in this project for human redemption. The scheme abounded in noble sentiments and offered a mass of scientific doctrine, and many instructive examples and illustrations from human history.

About fifty years have passed since this Religion of Humanity was given to the world, but probably not twenty societies to-day assemble and worship according to this system of faith. One of its best contributions is a word—altruism—which means devotion to the good of others, brotherly kindness.

Our language, until the introduction of this term, lacked a single word adequate to express the unselfish prompting of the soul to help the race, with its accompanying conduct in life. Yet altruism must be touched by the finger of Christianity before it can take on its

fullest signification, which should be devotion to the good of others, not only from the love of humanity, but because of the love of God. It will not be surprising if Christianity should soon appropriate and put into popular use this word with this added sweetness, just as the early Christians gave a deeper, nobler meaning to the old Roman word "Sacramentum," which originally signified an oath taken by a soldier pledging loyalty to his commander; our sacramentum implies that those who participate in it virtually pledge undying allegiance to the Captain of our salvation.

No religion will stand the test of time, no religion will furnish sufficient motives to the mass of mankind for living a pure, unselfish life, sincerely devoted to the interests of others, unless it teaches a reverent recognition of the Supreme Ruler, a devout obedience to his requirements and an impressive view of immortality. No one can justly deny that much generous, noble work has been done by those who were not followers of Christ. How far they may have been influenced by the Christian religion no one can tell, for it is as penetrating and diffusive as the glorious sunshine, the warmth of which is felt to some extent in the coldest, darkest day.

3. It is safe to say that benevolent enterprises find their highest inspirations in the love of God and the example of "Jesus of Nazareth, who went about doing good." Some one has said, "The greatest thing that a man can do for his heavenly Father is to be kind to his children."

How marvelously comprehensive is the phrase, "God so loved the world!" The supreme significance of Christ's life and death is sacrifice for the good of others. When the followers of John the Baptist asked Christ, "Art thou he who should come, or look we for an-

other?" they were told to go and tell John that here was one who was devoting his life to the blind, the lame, the lepers, the deaf, and the poor, and who raised the dead. This, without a direct answer, was proof of the divinity of his mission; then he added those wonderful words, lest any should misunderstand the true glory of his mission, "Blessed is he, whomsoever shall not be offended in me." It has sometimes seemed that the benevolent purpose of the works which he wrought has not been sufficiently emphasized. That his miracles were performed primarily to convince men of his divinity all will concede; but do we always feel that he rejoiced in his power to help people, that he went about doing good because he loved to do good? He had compassion upon the multitude whom he fed. He wept with Mary and Martha; he mourned over Jerusalem; he healed the man whom Peter had wounded in the defense of his Master; he prayed for those who crucified him. He who had not where to lay his head came to give the poorest child on earth an eternal mansion in the skies. "Let not your heart be troubled," was the language of the Man of Sorrows as he went forth to die for a sinful world.

"O for this love let rocks and hills  
Their lasting silence break;  
And all harmonious human tongues,  
The Saviour's praises speak."

It is a very plain and proper inference that the followers of Christ should strive to be like him. Just so far as we absorb his spirit and imitate his life, do we become his loyal disciples. The apostles early comprehended this vast plan of benevolence. James boldly defines Christianity in a single verse, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

4. Let me note two dangers which always tend to diminish the power of Christian benevolence. First, unless we drink deeply of the love of the Master the very fact of religious profession may build up a barrier between sinners and those who are striving to conform their lives to the Saviour's requirements.

The faithful follower of Christ dislikes his old sinful practices and associations. He follows the rules of better living. His passions are controlled, his tastes refined, his ambitions elevated. He is lifted to a higher plane of being. These changes are inevitable, and thus, by a law of growth and improvement he is moved away from those who occupy a lower scale. Unless he is careful to retain the spirit and imitate the life of Christ, he will not only turn his back upon evil-doing, but may withdraw his active sympathy from the sinner. Terrible mistake, for which there is no warrant in the practice of our Lord, who ate with publicans and sinners, at the same time that he was utterly opposed to their principles and conduct. I have seen a loving daughter delicately bred dress a repulsive cancer upon her father's cheek, and give no sign of the strain upon her sensibilities. Think you that the human instincts of our Saviour did not recoil from the leper's sores he so gently healed?

Though sin is loathsome, the sinner is infinitely precious. Is it not, however, sometimes difficult to make this distinction? But love is adequate to the task. Ask a mother, whose undying affection is akin to the divine compassion, how she regards her erring child, and she will help interpret to you the meaning of that wonderful statement, "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Let the Church beware how it permits refinement, taste, and love for the elegancies

or even moralities of life beget in the minds of the most depraved that terrible and desperate conviction, "No man careth for my soul."

5. There is another danger well worthy the attention of philosophic writers upon sociology as well as of those who are practically engaged in benevolent work. Charity without love is often labor lost. There is a noble spirit of independence which resents the bestowal of a gift if it is unaccompanied by good will. A starving man may eat a loaf of bread flung to him by an unkind hand to the possible advantage of his physical well-being, but the spiritual nature of neither the man who eats the bread nor the one who thus gives it will be enriched thereby. Create in the toiling masses confidence in the just and kindly purpose of employers, and you have done much to calm the unrest between capital and labor. All men love love. Good will to men, deep, strong, all-pervading, is a mighty element of power in any who seek to improve human nature. Even a cup of cold water lovingly given may win lasting remembrance. The dearest thing about a gift is the affection that accompanies and sanctifies it.

"O, merchant at heaven's mart for heavenly ware,  
Love is the only coin which passes there."

After John B. Gough fell into temptation a second time, and again signed the pledge, he was thrown into utter despair because no man seemed to believe in him. As he wandered along the street one day he was overwhelmed with a feeling of degradation and self-contempt, and felt a resistless prompting to give way to his fatal appetite. Just then a lawyer stepped from his office, grasped his hand cordially, and spoke encouraging words, which saved him. That man died suddenly, leaving two little girls without adequate support. Mr.

Gough provided for them a liberal education. "Why," said Mr. Gough, "you will think, perhaps, that was a large thing to do for the little thing he did. Yes, it was a small thing for *him*, but a big thing for *me*." And he might have added it was a great thing for the thousands whom he was instrumental in reforming. Let anyone have religion enough, and the ministrations to God's poor, needy, and sinning children will become a blessed and delightful work. There is no sounder principle of mental economy than that lesser passions may be mastered, and made as if they were not, by some other mighty sensibility of the soul. Perfect love not only casteth out fear, but it may and should become the inspiring force in every benevolent enterprise.

6. We may well rejoice that there is more of this generous spirit in the world to-day than ever before. Every Christian land bears testimony to this truth. All religious denominations are displaying much zeal for the physical and moral well-being of humanity. Cities and towns manifest a noble rivalry in proposing schemes and founding institutions for the promotion of virtue, health, and happiness. A public sentiment has already been produced which makes it honorable and almost necessary for people of means to be liberal. The man of great wealth who lives and dies without doing generous deeds for his fellow-men is lightly esteemed, and his name carries with it no fragrant remembrance. Mr. Carnegie, in a recent address, has strongly stated the responsibility of wealthy people to use their means as a sacred trust from the Almighty to be administered for the highest good of the people. It is fair to say that a nation's civilization in our day is not so accurately measured by its knowledge, invention, or progress in art as it is by such benevolences as schools, hospitals, asylums, orphanages, people's palaces, like that founded

by Walter Besant in London (wise the Christian queen who has just knighted him), homes for little wanderers, homes for the blind and aged, soldiers' and sailors' retreats, fresh-air funds that paint with health the cheeks of childhood, and a hundred other gracious plans of help which fill our hearts with gladness and scatter sunshine over Christian lands. In accordance with this spirit was the deaconess movement originated.

7. The duties of a deaconess are defined in the Discipline as follows :

"To minister to the poor, visit the sick, pray with the dying, care for the orphan, seek the wandering, comfort the sorrowing, save the sinning, and, relinquishing wholly all other pursuits, to devote themselves, in a general way, to such forms of Christian labor as may be suited to their abilities."

This enumeration shows that a deaconess has a wide and varied round of duties which afford a field for the exercise of the best talents and graces of womanhood. She may bring assistance to many a humble home, and, by tact and wisdom, promote its neatness, health, and comfort. Her cheerful presence will be welcome and opportunity may arise for her to give suggestions in regard to inexpensive ornamentation of these humble homes, better ways of preparing food so as to give a few articles the greatest variety and wholesomeness. In sickness her hand will be the firmest and the gentlest. She will be diligent to acquaint herself as far as possible with the admirable improvements in professional nursing now practiced. Her habits of close observation will be so cultivated that she will become no insignificant ally of the good doctor, and he will always be glad to see her in a house to which he has been summoned. Should the shadow of death fall upon the household it is her sacred privilege to afford consolation

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